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EDITORIAL

CHRISTIAN LITERATURE

The Jerusalem Conference of the International Missionary Council gave an impetus to rural work and the Madras Conference in December 1938 has given an impetus to the work of Christian literature. To follow up this emphasis, in December 1939 in New York a literature conference was held; and in China the N.C.C. set up a Committee on Christian Literature which held its first meeting in February 1940. The following 6 points have tentatively been adopted as a positive program for this committee:—

1. Creating a literature consciousness amongst Mission and Church administrators and leaders;

2. Having addresses given at Church Synods and Conferences emphasizing what Christian literature can do for the promotion of Christ's Kingdom, how it helps to make Christian workers more efficient and how people can be reached by literature when they cannot be reached by the pulpit or by personal work;

3. Making a real effort to get the Church Synods and Conferences to adopt a policy requiring Christian workers to read a definite number of Christian books each year;

4. Getting Church Synods and Conferences to budget a sum providing books for their workers, perhaps providing a travelling library or giving them a subsidy from which they may buy books for themselves;

5. Getting Church Synods and Conferences to arrange retreats for their workers to study together for a week or a fortnight;

6. Arranging regional summer schools for the purpose of training lay workers and giving them a course which will make them realize the importance of feeding the mind to keep the Christian life growing.

It is clear that we need to develop the quality as well as the quantity of Christian literature produced in China. In recent months the Bible Societies and the Literature Societies have been experiencing a great demand for their publications. There has been an equally insistent demand, however, that new types of literature be prepared to meet the needs of the present situation. Whilst undoubtedly all phases of Christian work here are clamouring for more literature and materials to meet the needs of their several constituencies, it may be claimed that attention may well be directed along three special lines:

(1) Christians and non-Christians alike find that the war in China and the war in Europe have raised very many burning questions for which they seek answers. This problem is one of first importance for the development of the Chinese Church. Although we must carry on with our vast program of evangelistic, educational and medical work plus relief work and other current branches of Christian activity, yet in view of the world shaking events that are taking place it is vitally important that Christians should be studying more about the meaning and implications of their faith. Last October in England we saw that a group of Christian leaders started the Christian Newsletter. In view of the fact that in September hostilities had broken out in Europe, it may have seemed strange to some that a new literature enterprise in the Christian field should have been launched. Obviously the reason is that Christians feel an increase in totalitarian warfare should be met by an increase in the activity of the Church. In September 1937 in China the National Christian Council felt that the events here demanded the launching of a forward movement on the part of the Chinese Church. Although people are confused and dismayed by the conditions they face in 1940, on many sides there are turnings toward the Church as mankind still clings to the belief that right is right and wrong is wrong. What has the Church to say about totalitarian aggression? What is the Christian solution to economic and political problems that have been the causes of war? Has Christianity any message or plan for the new world order which is so earnestly desired by peoples of all nations? What is the purpose of God in the light of what is actually happening in Europe and in China? These and similar questions are being insistently asked. Church members themselves are specially troubled by the spiritual implications of the present wars. In England and America and in the offices of the various Christian world organizations, much thinking is going on concerning these questions, and books and magazines are being used to try to give enlightening answers. In China today we must not leave the answering of these questions to those outside the Christian fold. We must see to it that Christian writers are discovered and stimulated so that Chinese

Christians and non-Christians may have some guidance about these questions that haunt their minds daily.

(2) Special attention should be directed toward producing better books and magazines for students. Whilst the problems outlined above are troubling many men and women, we know definitely that students are asking their teachers and elders these questions day in and day out. From recent surveys and campaigns that have been conducted in Free China we believe that today there is little hostility to Christianity, but on the other hand, thousands of keen minded students in Free China are asking if Christianity has a message for the times. In recent years facilities for modern education have been increasing rapidly in China, and so the cinema and the radio and the printed page have been reaching very many who are now hungry for more mental food. The war has created a great demand for Christian literature and youth is continually asking for more books dealing with the many aspects of the Christian religion. What is the Christian contribution to the cooperative movement? How can the Church help the farmers and labourers in this country? Has the Church a philosophy and a theology that can grip the minds of college students who are earnestly and eagerly seeking to find the true way of life? In this connection it is hoped that the Literature Societies can be successful in securing more young writers who are themselves grappling with these difficult questions. From history we know that times of warfare have often produced great literature. For example, the French Revolution and the American War of Independence produced poems and statements that have been of permanent value. Amongst the young men and women who have experienced the trials and sufferings wrought by the war in China, there must be several whose thoughts put down on paper would be most stimulating to their fellow youth. In Free China some non-Christian writers have been influenced profoundly by the war and have been active in producing their literary efforts. Let us redouble our effort to find Christian writers who can produce books and magazines to capture the imagination and the allegiance of the students.

(3) As we consider the trend in China and abroad should we not be endeavouring to produce more magazines? Whilst the reading of good books has probably increased we have only to use our eyes in watching homes, libraries and bookshops to realize that magazines are more commonly read than books. To observe the contents of any magazine stand on a city street should make us think furiously. We see at once that all kinds of ideas are being presented to attract the thinking of readers, especially young readers, but we do not see amongst these magazines those that are produced under the auspices of Christian organizations. We all know, for example, the wide distribution in America of the *Readers Digest* and certain illustrated magazines such as *Time*. Hospital patients, youth in small villages, apprentices and clerks in cities, middle school boys and girls and the host of those who are acquiring some smattering or modern education—all are potential readers of Christian magazines and books if these are satisfactorily written and produced.

If we believe confidently that our message is Good News let us be more active in telling others through the medium of the printed page what our News is.

Although costs of paper and other materials have increased, Chinese books and magazines can be produced at a fairly low cost. In this whole question of literature we must not leave the burden entirely on the shoulders of those who are directly engaged in the work of producing Christian literature. Christian workers in schools, hospitals and churches can greatly assist their colleagues in the Literature Societies by spreading more information about what is actually available. The East China Christian Educational Association is trying to help its members by promoting reading parties for principals and for teachers, and this example might well be followed elsewhere. Since Christians are sometimes reproached for being indolent in their thought life we would urge that a new drive be conducted to lead pastors and teachers to cultivate the habit of reading. Good books are invaluable for stimulating good ideas. We abhor empty minds, and minds that contain only unlovely, unworthy and selfish thoughts. So we should be enriching the thought-life of our Christian community by providing better reading material. Let us one and all do our part in promoting the spread of Christian literature throughout China.

It may be of interest to quote a section of the Madras Report, in the Chapter on An Adequate Program for Christian Literature, under the heading of Literature for Children and Young People:—

Special Needs

“(a) We urge a much greater emphasis upon the production and use of pictures, picture books, picture magazines and still and motion pictures for use with children and young people. We consider pictures to be a medium likely to be used with increasing profit in the near future.

(b) We note that in some countries the need for children's hymns and hymnals has already been recognized, and recommend that further attention be given to meet this need.

(c) We hope for the production of magazines for boys and girls that will arouse the interest of children themselves and will not depend for their continuance upon the interest of leaders and parents.

(d) In countries where they are not now available, we urge the production of books of biography, adventure, travel and of the devotional life, suited to the needs of growing boys and girls.

(e) We recommend, where practicable, the use of such devices as children's book shelves in homes and schools, and the use of any other modes for encouraging children and young people to have books of their own beyond those actually required for Church and school use.

(f) Ways should be discovered greatly to reduce the price of Christian publications for children and young people, who are often prevented from buying because of high prices.”

Foreign Religions of the T'ang Dynasty

F. S. DRAKE

I. ZOROASTRIANISM

THE familiar statements on the Nestorian Monument of Sianfu (A.D. 781) that the Nestorian missionaries, arriving from A.D. 635 and onwards, were well received by the first emperors of the T'ang dynasty, and that monasteries were established in many places, has led to the expression of exaggerated views regarding the spread and influence of Christianity in China at that time. A corrective will be found by reading those statements on the Nestorian Monument against their proper background—the religious condition of the T'ang dynasty of China, and in particular the condition of other foreign religions that were in China at the same time.

Of these the chief was Buddhism, which, because of its success in rooting itself in China, and because of its powerful influence upon the Chinese mind, stands in a class by itself, and requires separate treatment. There remain Zoroastrianism, Manicheism and Mohammedanism, which form the subject of this series. The story of Nestorianism itself is omitted as being already familiar to the reader.

1. The Rise of Zoroastrianism in Persia.

Zoroastrianism arose about the sixth century B.C. or earlier, on the Iranian Plateau, as a prophetic reformation of the early religion of the Aryan race that occupied that region. The founder of the reformed religion was Zoroaster. He is undoubtedly an historical person, although not much is known for certain about his life. His prophetic utterances form the oldest part of the Persian sacred Scriptures, the Avesta. The chief characteristics of the religion are the worship of the Supreme God, Ahura Mazda, all-good and all-wise, the God of Light, "clad with the solid firmament as with a vestment, like a god of heaven,"¹ who has made to men the gift of the sacred fire; he is worshipped without image, but with sacrifices, and especially by the tending of the sacred fire. Over against the God of Light, are the forces of Evil, against whom men are called to contend. In later developments this ethical dualism became a cosmic dualism, in which the power of evil personalised in Ahriman stands opposed to Ormuzd (Ahura Muzda), who will eventually completely conquer him. The priesthood of the religion centred at Ray, south of the Caspian Sea, were known as Magi. The rise and fall of the religion was closely associated with the fortunes of the Persian people. It arose with the agricultural Persians in their conflict with the Turanian nomads of the Steppes, and was adopted by the Achaemenian dynasty of Cyrus; it was eclipsed during the conquests of Alexander and the Hellenistic period of the Seleucids; it revived with the Parthian Arsacidae (B.C. 247 - A.D. 224) and entered upon a period of great development with the national revival of the Persian Sassanidae (A.D. 224-650); its decline commenced with the conquest of Persia by the Mohammedan Arabs in A.D. 637. At this time many Persians

1. G. F. Moore: *History of Religions*, T. & T. Clark, 1914, vol. I, p. 367.

fled eastwards, including Firuz (卑路斯), son of Yezdegerd, last of the Sassanian kings, who took refuge in China in A.D. 650, together with his son, known in the Chinese records as Ni-nieh-shih (泥涅師).² The first Chinese notices of the religion of the 'God of Heaven' fall within the period of the great development of Zoroastrianism during the Sassanian period.

2. The "Hsien" Religion in Chinese Literature.

Between the Han dynasty and the T'ang there are a number of references in the Chinese histories to the 'God of Heaven' worshipped by the various peoples of Central Asia. In the earlier references he is known as the 'Heaven-God' (天神), or the 'Foreign Heaven-God' (胡天神), and is sometimes further described as the 'Fire-God, the God of Heaven' (火神天神). But when we come to the T'ang dynasty he appears under the name of 'Hsien' (祆), or 'Hsien-God' (祆神), or 'Fire-Hsien' (火祆). The 'Hsien' of the T'ang dynasty is the 'God of Heaven' of the earlier period.

Before we proceed to study this word, we must first notice the correct way in which the character should be written in Chinese, for it is easily confused with another character hardly distinguishable from it in writing, but of very different sound and meaning: the character 'yao' (妖).³ In fact from the scholars of the Ch'ing dynasty to the present day the 'Hsien' religion is more often than not called 'Yao Chiao' (妖教). This is a mistake based partly upon a misreading of the character 'hsien' (祆), and partly upon a misunderstanding of the nature of the religion which the character 'hsien' was intended to denote.

The character 'yao' (妖) is composed of the radical 'shih' (示) and the phonetic 'yao' (夭); it is interchangeable with the character (妖), composed of the radical 'nü' and the phonetic 'yao' (夭), and means 'strange, uncanny';⁴ so that 'yao chiao', or "yao religion", means something weird or superstitious.

The character 'hsien' (祆) on the other hand is composed of the radical 'shih' (示) "to declare" and the phonetic 't'ien' (天) "heaven", which gives it both its sound and its meaning. It was a new character created in the T'ang dynasty⁵ to designate the religion or religions of the peoples of Central Asia, with whom the Chinese of the T'ang dynasty were in close contact, and whose characteristic was the worship of the God of Heaven. When the religion or religions originally called 'Hsien' (祆) by the Chinese, were called 'Yao' (妖) by later scholars, it meant that they had not only mistaken

2. Old T'ang History, bk. 98, p. 25b; New T'ang History, bk. 221, p. 15b. (T'ung-wên photographic reproduction of Ch'ien-lung edition 1739, Shanghai, 1884).

3. For full references for the discussion that follows, see Wylie: Chinese Researches, Shanghai 1897 (Israelites in China, p. 1ff.), and Ch'ên Yüan (陳垣): Huo-hsien chiao ju Chung-kuo k'ao (火祆教入中國考), Peking University, Journal of Sinological Studies, vol. I, No. 1, 1923. (國學季刊。第一卷第一號)。

4. Tz'ü-yüan: 妖。衣嬌切...與妖通。地反物爲妖。謂地之變異也。

5. See for example, Ch'ang-an Chih (長安志。卷九。p. 4b): 祆祠...北魏書作天祠同。古無祆字。

the slight difference in the writing of the character, but that they had ignored the particular characteristic of the worship of the God of Heaven (祆), and that they simply regarded the religion concerned as a "strange and uncanny" foreign cult.

The evidence showing that the character 'hsien' (祆) is a creation of the T'ang dynasty, is set out by Wylie, "Chinese Researches (Israelites in China)" and Ch'ên Yüan, "Huo-Hsien chiao ju Chung-kuo k'ao" (火祆教入中國考 "A Study of the Coming of Zoroastrianism to China") (in the Journal of Sinological Studies of Peking University, Vol. I, No. 1, pp. 30-33 (國學季刊。第一卷第一號)). Here it will suffice to note that the earliest use of the term 'Hsien' occurs in the Northern Wei History and in the Chow History (魏書卷 102。周書卷 50。with reference to Samarkand 康國 and Persia 波斯國 respectively) in sections which both date from the beginning of the T'ang dynasty.⁶

There are two instances of its use in dictionaries at an apparently earlier date: (1) in the Shuo Wên (說文)⁷ of the first century A.D., and (2) in the Yü P'ien (玉篇)⁸ of A.D. 543. In the case of the former however it appears among the additions by Hsü Hsüan in A.D. 986 (徐鉉。說文新附), and in the case of the latter, as it is the only instance of the use of the character in the southern kingdom at so early a date (the author Ku Yeh-wang 顧野王 was a native of K'un-shan in the present Kiangsu, and served under the Liang and Ch'ên dynasties), and as it appears amongst the last few characters under the radical (示), it is most likely that it was one of the additions made to the Yü P'ien by Sun Ch'iang (孫強) after A.D. 674, those additions not being indicated or separated out from the original text.

We may safely conclude therefore that the character 'hsien' was created at the commencement of the T'ang dynasty as a convenient way of designating the theistic or monotheistic religion of the peoples of Central Asia, and we may endorse Ch'ên Yüan's definition of the character: "An abbreviated way of writing 'God of Heaven', instead of calling Him 'God of Heaven' (T'ien), calling Him 'Hsien' to make it clear that He is the 'Foreign God of Heaven'".⁹

6. 魏書。卷 102。p. 21 b: 康國者...都於薩寶水上。阿祿迪城...有胡律置於祆祠。將決罰則取而斷之...太延中 (A.D. 435-439) 始遣使貢方物。後遂絕焉。

Ch'ên Yüan (p. 30) notes that the section on the K'ang state in the Wei History is lost, the present section being taken from the History of the Northern Dynasties, bk. 97, (北史西域傳), which in turn was taken from the Sui History, bk. 83 (隋書), both of these being written in the early T'ang. Cf. Ssü-k'u t'i-yao, no. 995, and critical note to preface of the Wei History.

The Northern Hist. and Sui Hist. give the passage in the same words (p. 27a and p. 9 a resp.) but read (A.D. 605-616) for 太延中. Ch'ên Yüan quotes ref. in the T'ung-tien (通典) pt. 193 to embassies from K'ang in both the T'ai-yen and Ta-yeh periods.

周書。卷 50。p. 13 a: 波斯國...俗事火祆神... The Chow History was written by Ling-hu Tê-fên (令狐德棻 A.D. 583-666) and others in the early T'ang.

7. 說文。第一上(徐鉉。新附): 祆。胡神也。以示天。聲火千切。

8. 玉篇。祆。阿憐切。胡神也。

9. Ch'ên Yüan, p. 27; 祆者。天神之省文。不稱天神而稱祆者。明其為外國天神也。

3. The Heaven-God in Central Asia:

(a) Before the T'ang Dynasty.

What then was the 'Foreign God of Heaven' that the character 'Hsien' (袞) was invented to depict, and when did the Chinese first gain information about him? Although the character 'hsien' was not invented until the T'ang dynasty, the idea it represented had been known to the Chinese for a long time, and had been expressed in several different ways, as we have seen.

It appears from the Chinese histories that the term 'T'ien-shên' (天神 "God of Heaven") was used to denote a heaven-god worshipped not only in Central Asia, but also by tribes as far distant as Korea and Siam. Thus for instance the History of the Tsin Dynasty¹⁰ (A.D. 265-419) speaks of the worship of a heaven-god (天神), called "the Lord of Heaven" (天君), by the Ma-han tribe (馬韓), situated in the south-west tip of Korea; and the History of the Liang Dynasty¹¹ (A.D. 502-557) speaks of the worship of a heaven-god represented by a brass image with several hands and faces, worshipped by the people of the Fu-nan state (扶南國) in Siam. These we can pass by as irrelevant to our subject.

The first mention of the 'God of Heaven' (天神) in Central Asia is in the History of the Northern Wei Dynasty (A.D. 386-535) in the north, and of the Liang Dynasty (A.D. 502-557) in the south. From these it appears that the 'God of Heaven' was worshipped by the people of Kao-ch'ang (高昌, the present Turfan 吐魯番 in Sinkiang),¹² and by the people of Yen-ch'i (焉耆, the present Qara Shahr 哈爾沙刺 in the same province),¹³ alongside of Buddhism; and that in Persia (波斯)¹⁴ and Hua (滑), one of the small states in the neighbourhood of the Pamirs, the "Fire God, the God of Heaven" (火神天神)¹⁵ was worshipped. It is also stated by the same authorities that in the Shên-kuei period (神龜 A.D. 517-519) the king of Persia, Chü-ho-to (居和多, Kubad A.D. 468-531), sent a letter and gifts ("tribute") to China; and that it was in the fifteenth year of the T'ien-chien period (天監 A.D. 516) of the Liang dynasty that the state of Hua first sent gifts.¹⁶

10. 晉書卷 97 (四夷列傳) p. 3 c: 馬韓...祭天神謂爲天君。

11. 梁書卷 54, p. 8 b: 扶南國...俗事天神...

12. 魏書卷 101, p. 18 a: 高昌國...俗事天神並信佛 (北史卷 97。隋書卷 83)。

13. 魏書卷 102, p. 7 b: 焉耆國...俗事天神並信佛 (周書卷 50。北史卷 97)。

14. 同卷 p. 13 b: 波斯國...俗事火神天神。神龜中其國遣使上書貢物云...波斯國王屋和多千萬敬拜... (北史卷 97)。

15. 梁書卷 54, p. 32 b: 滑國...自魏晉以來不通中國。至天監十五年其王...始遣使獻方物... p. 33 a: 其國事天神火神。每日則出戶祀神而後食。其跪一拜而止 (南史卷 79)。

16. Chavannes, T'oung Pao, 1907, p. 187 note 2 (Les Pays d'occident d'après le Heou Han Chou), identifies Hua with the Ephthalites, a branch of the ancient Yüeh-chih (月支), who occupied Badhakshan (拔底延 or 弗敵沙). Accounts of these are given in the Chinese histories in:

(厭達 Ya-ta) (二北史卷 97, p. 24f); 周書卷 50, p. 11f (噉噉 Yeh-ta); for the name 挹怛 (I-ta) see 唐書卷 221F p. 10b (吐火羅傳) cf. also 魏書卷 9, p. 7b. I do not know on what grounds the identification is made, except that the accounts in the Chinese histories show the customs of each to be similar, and state that each grew from a subject position to the Juan-Juan (蠕蠕) to a position of power over its neighbours.

We may conclude therefore that it was about this time that the religion of the 'God of Heaven' first attracted the notice of the Chinese. At that time it extended from Persia across the Pamirs to Turfan and Qara Shahr in the Tarim Basin. As we shall see later on, it was probably shortly after this time that it was introduced into China itself.

When we proceed to enquire what this religion of the 'God of Heaven' was, the definition in the Wei and Liang Histories of the religion in Persia and Hua, as the worship of the Fire God, points unmistakeably to Zoroastrianism. But in the more general use of the term 'God of Heaven' there is nothing to prevent us from including other religions in which a heaven-god was worshipped: as for instance the ancient religion of the pastoral tribes of Central Asia. Wylie argues in favour of identifying the Hsien-worshippers with the Israelites.¹⁷ It is tempting also to identify them with the Christians; for during this period Christianity also was active in Persia and Central Asia, spreading in all probability to the east of the Pamirs. However that may be, whenever the term is more precisely defined, it undoubtedly refers to the Zoroastrians.

(b) During the T'ang Dynasty.

The T'ang dynasty was a period of great expansion of Chinese power in Central Asia. As the Chinese contacts with foreign states became more intimate, their knowledge became more exact. We find therefore an increased number of references in Chinese literature to the "Foreign Heaven-God", and accompanied with greater details. The character 'Hsien' (祇), as we have seen, was created at this time to express more distinctly and conveniently the idea. It is noteworthy too that whereas in the earlier period the reference was always to worship in general, in the T'ang dynasty there is made mention for the first time of 'Hsien' shrines (祇祠).

Assuming however that the identification is correct, the connection between Hua and China, the statement that in Hua there was the worship of the 'God of Heaven', and the statement that Kubad King of Persia sent gifts to China, are exceedingly interesting. For the Syriac records tell how this King Kubad (Kawad), accompanied by some Christians, fled from Persia to the Ephthalites in 498; he found Christians among them, some of whom helped him to recover his throne. Christians among the Ephthalites also requested the Nestorian Patriarch to send them priests and preachers. The earlier missionaries to the Ephthalites had taught them the art of writing and of agriculture. (cf. the statement in the Liang History that the people of Hua were originally illiterate, and learnt the art of writing from their intercourse with foreign states and used parchment for paper. 滑國一無文字。以木爲契。與外國通則使外國胡爲胡書。羊皮爲紙。 pt. 54, p. 32 a). Mingana; Early Spread of Christianity in Central Asia and the Far East, Manchester University Press, 1925, pp. 8-11.

Are we justified then in taking the 'God of Heaven' in Hua, of the Chinese records, to be the Zoroastrian God; or should we think of Him as the Christian's God? It is noteworthy that in the Wei History whereas the reference to Persia reads "the Fire God, the God of Heaven," that to Hua in the Liang History reads "the God of Heaven, the Fire God"; or should we translate "the God of Heaven and the Fire God"?

17. Chinese Researches (Israelites in China, pp. 4, 9, 23).

We have already noted two references to the 'Hsien' religion in Central Asia in the Wei and Chow Histories, that date from T'ang dynasty time. The other references to the 'God of Heaven' in the Wei and Liang Histories have parallel passages in the Histories of the Northern and Southern Dynasties (北史, 南史), and in the History of the Sui Dynasty (隋書), all of which date from the beginning of the T'ang dynasty. In addition to these there are references to the worship of the 'Heaven-God' (天祇) in Central Asia in the following books of or relating to T'ang dynasty times:

- (1) T'ung-tien (通典), by Tu Yu (杜佑), d.812, quoting from Ching-hsing-chi (經行記) c.762 by the traveller Tu Huan (杜環).
- (2) Yu-yang tsa-tsu (西陽雜俎) c. 850, by Tuan Ch'êng-shih (段成式).
- (3) Old T'ang History (舊唐書) c. 934, by Liu Hsü (劉煦).
- (4) New T'ang History (唐書) 1060, by Ou-yang Hsiu (歐陽修).
- (5) San-ts'ang fa-shih chuan (三藏法師傳), time of Wu Hou (683-705), by Yen Ts'ung (彦宗).
- (6) Kên-pên shuo I-ch'ieh-yu Pu P'i-nai-yeh (根本說一切有部毗奈耶), trans. by I-ting (義淨).
- (7) Wai-kuo chi (外國記), discovered in Tun-huang in 1908, see *Tun-huang shih-shih i-shu* (敦煌石室遺書).
- (8) T'ang hui-yao (唐會要-), 961, by Wang-P'u (王溥).
- (9) Tung-Ching Chi (東京記), by Sung Mei-ch'iu (宋敏求), tenth century, see *Ssü-k'u t'i-yao* (四庫提要) no. 2630.
- (10) Sha-chow I-chow ti-chih (沙州伊州地志), 885, discovered in Tun-huang, see *Tun-huang shih-shih i-shu*, 1909...

From references in these books it can be gathered that there was worship of the 'Heaven-God' (天祇) in the following Central Asia countries:

K'ang 康 (Sa-mo-chien (薩末建, 薩末建), Samarkand, see above, (1) pt. 193 (4) bk. 221, (5) pt. 2, (7).

Hsiao-i 孝憶 (倣), (2) pt. 4.

Chü-tê-chien 俱德建, (2) pt. 10.

Po-ssu 波斯 Persia and "all the natives of the Western Regions," (3) pt. 198, (4) pt. 221, (8) pt. 100.

An 安 Bokhara, (7).

Ts'ao 曹 Khojent, (7).

Shih 史 Tashkend, (7).

Shih-lei 石隰 (7).

Mi 米 Maimanah, (7) & inscription found at Sian, see *Hsiang Ta: Chang-an of the T'ang Dynasty etc.* p. 84.

Pi 畢 N. W. of An, (9).

Shu-lê 疏勒 Kashgar, (3) pt. 198, (4) pt. 221.

Yü-t'ien 于闐 Khoten, (3) pt. 198, (4) pt. 221.

I-chow 伊州 Hami, (10).

The same books also state that this religion came from Persia; that in the shrines is no image, but a small room facing west, while the worshippers face east; it is said that worship is paid to heaven and earth, the sun and moon, water and fire, and details of the cleansing rites are given. Ch'ên Yüan points out that "earth" and "water" are inappropriate here, and probably an error. In some instances the term 'Fire Heaven-God' (火天祇) is substituted for the simple 'Heaven-God' (天祇).

Early in the same dynasty the Chinese Buddhist monk, Hsüan Chuang (玄奘) travelled through Central Asia to India, and back again (A.D. 630-645). In his Ta-t'ang hsi-yü chi (大唐西域記) he left careful notes of the various countries through which he passed. Of the one hundred and thirty eight countries described by him, he mentions 'heaven-shrines' (天祠) in no less than seventy-eight, and in some of these countries he speaks of them as being very numerous. He does not use the new character 'hsien' (祇), but the simple 't'ien' (天). Moreover most of his instances occur in India, and he refers to the shrines as the meeting places of many sects. So with the possible exception of Persia (in part 11) we cannot take his references as indicating Zoroastrianism, although they are of great interest for a broader enquiry.

It is surprising that Zoroastrianism should have gained so great an influence outside of Persia, and it is easy to think that the Christian or semi-Christian peoples of Central Asia about whom we read in the Syriac records may be included in these accounts, and not clearly distinguished from the Zoroastrians. But whether that be so or not, it is clear from the details given in the Chinese records, that Zoroastrianism is generally intended.

Recent excavations in and around the Tarim Basin bear testimony to the expansion of Persian influence in this direction during the eighth and ninth centuries. Thus Le Coq between 1904 and 1914 found domed Persian buildings, Persian coins, Persian (Pahlavi) manuscripts, and frescoes showing Persian portraits among the ruined temples and settlements at Turfan, between Korla and Qara Shahr (Shorchuk), and at Kyzyl near Kucha.¹⁸ There is no evidence that these remains are all Zoroastrian; indeed some are definitely Christian, and some no doubt are Manichean. But they do at least make it probable that the Zoroastrian faith also spread in this direction along with the Persians who seem to have come in large numbers, and add weight to the Chinese records.

4. The Heaven-God in China:

(a) Before the T'ang Dynasty.

It was said above that it was probably about the year 516 that the religion of the 'God of Heaven' in Central Asia first attracted the notice of the Chinese. It seems probable that about the same time or very soon after that time it was introduced into China, and received Imperial patronage. For it is recorded in the History of the Northern Wei Dynasty¹⁹ that when the Empress Ling (靈太后 Ling T'ai-hou) (A.D. 516-527) visited in state the Sung-kao Mountain (嵩高山) in Honan, she abolished the irregular religious rites that were being practised there, but did not abolish those of the Foreign God of Heaven (胡天神). This is the earliest reference to the religion of the Heaven-God in China, and though it refers to the same period as that in which the Chinese seem to have first made mention of

18. Le Coq: Buried Treasures of Chinese Turkestan, pp. 83, 97, 100, 124, 142 and Plate 20a.

19. 魏書卷 13 p. 17 a: 後幸嵩高山。夫人九賓公主已下從者數百人。昇頂中。廢諸淫祀。而胡天神不在其列。(北史卷 13, (列作例)。

their contact with that religion in Central Asia, it seems to imply some kind of recognition by the state. This impression is heightened by a slightly earlier reference in the same book, which gives the impromptu lines recited by the Empress and her son, the Emperor, on a ritual occasion, which have sentiments very like those of the Persian religion,²⁰ under the influence of which they appear to have come.

The worship thus commenced in China during the Northern Wei, was continued by the Northern Ch'i and Northern Chow (A.D. 550-577 and 557-588). For the History of the Sui Dynasty records that Hou Chu (後主), ruler of the Northern Ch'i, in the year 576 worshipped the Foreign Heaven-[God] (胡天) with ritual dancing, and that these irregular rites were practised in his capital, Yeh (業, the present Lin-chang 臨漳 in Honan), and were continued until the writing of the History, A.D. 643-656. The same passage continues that the sovereigns of the Northern Chow, in order to attract people from the Western Regions, also regularised the worship of the 'Foreign Heaven-God', the emperors themselves participating in it; and that as the rites were in accordance with foreign customs, they were not regarded as irregular.²¹

Moreover there is evidence that in the Sui Dynasty (A.D. 581-617), and even as early as the Northern Ch'i (A.D. 550-577), government officials were appointed to control the affairs of this religion. In the History of the Sui Dynasty, in the Section on Officials, it is said that the official system of the Northern Ch'i followed largely that of the Northern Wei. There follows a list of the officials under the Northern Ch'i; among those appointed to control foreigners and ceremonies connected with them, it is said that two Sa-fu (薩甫) were appointed for the capital, and one for each province (州).²² The next book of the same History speaks of the official system established by the Sui emperors; in the list of officials, and in the class called 'liu-nei shih p'in' (流內視品), it gives the Sa-pao of the province of Yung (雍州薩保) as in the seventh rank of assistant officials; and the Sa-pao of each province in which there were more than two hundred families of foreigners, as in the ninth rank of regular officials.²³ The Sa-pao of the Sui dynasty appear to be the same as the Sa-fu of the Northern Ch'i, their function being to deal with foreigners resident in China, in particular those connected with the Hsien-religion; for as we shall see later more detailed information is given about them in the T'ang Histories under the name of Sa-pao (薩寶) being the same sound but not quite the same writing as the name given in the Sui History, from which it is clear that they were the government officers connected with the 'Hsien' religion. This identification is confirmed by an epitaph of the Sui dynasty from

20. 同卷 p. 16 a: 太后與肅宗幸華林園。等宴臣子都亭曲水。令王公已下各賦七言詩。太后詩曰。“化光造物含氣貞”帝詩曰“恭已無爲賴慈英”。

21. 隋書卷七 p. 26 a: 後主末年祭非其鬼。至於躬自鼓舞以事胡天。朝中途多淫祀。茲風今至不絕。後周欲招來西域又有拜胡天制。皇帝親焉。其儀並從夷俗。淫僻不可紀也。

22. 隋書卷 27 (百官志中) p. 6 b: 後齊制...又有京邑薩甫二人。諸州薩甫二人。

23. 隋書卷 28 (百官志下) p. 19 a: 高祖...改周之六官...雍州薩保爲視從七品...諸州胡二百戶已上薩保爲視正九品。

Loyang, quoted by Hsiang Ta.²⁴ The epitaph is to a certain Chai Tu-so (翟突娑) with a foreign name, from T'ai-yüan in Shansi, who died in the year 615 at the age of seventy, and whose father had the title of "Great Sa-pao" (大薩寶), the character being written in the same way as in the T'ang dynasty history. Calculating back from the age at which the son died, the father must have held the office sometime in the Northern Ch'i or Northern Chow dynasties (A.D. 550-577 and 557-581).

With regard to the meaning of 'Sa-pao,' Hsiang Ta, following Dr. Kuwabara identifies it with the Ouighur 'Sartpau', a caravan leader (p. 82 & 83 n. 3). Ch'ên Yüan (p. 38) suggests a possible connection with the name of the capital of the K'ang state, given as 'sa-pao' (薩寶) in the Northern Wei History, Bk. 102.

(b) During the T'ang Dynasty.

Not only was the T'ang dynasty a time of great expansion of Chinese influence outwards, but it was also a time of great receptivity of influences from abroad. Foreigners from all countries with political, commercial or religious interests came and settled in China, and received favours from the early T'ang emperors. Details of Persians who are known to have come to the capital at that time are given by Hsiang Ta ("The Ch'ang-an of the T'ang Dynasty and the Civilisation of the Western Regions" pp. 23-25). That Zoroastrianism should have accompanied these Persians to China is natural. The term 'Hsien' (祆) was coined to designate their religion, and to mark it off clearly from other similar religions entering China from the same quarter—in particular Christianity and Manicheism. Their places of worship were known as 'shrines' (祠), and never as 'monasteries' (寺), as in the case of the Nestorian Christians and the Buddhists. A more developed system of government control was introduced.

From scattered references in Chinese literature, the location of some of the Zoroastrian shrines in China can still be known; namely from the following books:

- (1) Ch'ao-yeh ch'ien tsai (朝野僉載), by Chiang Tsu (張鷟), 7th cent.
- (2) Liang-Ching hsin-chi (兩京新記), by Wei Shu (韋述), 8th cent.
- (3) Ch'ang-an chih (長安志 "Local History of Ch'ang-an"), by Sung Min-ch'iu (宋敏求), d. c. 1078.
- (4) Tung-Ching chi (東京記 "Records of the Eastern Capital), by Sung Min-ch'iu (宋敏求), d. c. 1078, See *Ssü-K'u t'i-yao*, No. 2630.
- (5) T'ang liang-ching ch'eng-fang k'ao (唐兩京城坊考 "Investigation into the Divisions of the Two T'ang Capitals) by Hsü Sung (徐松), period, A.D. 1796-1821.
- (6) Sha-chow t'u-ching (沙州圖經 A fragmentary MS discovered by Pelliot in Tun-huang), T'ang dynasty, see Hsiang Ta p. 29, and Ch'ên Yüan p. 38.
- (7) Hsin T'ang-shu (新唐書 "New T'ang History"), 1060, by Ou-yang Hsiu (歐陽修).
- (8) Mo-chuang man-lu (墨莊漫錄), by Chang Pang-chi (張邦基), middle of 12th cent.
- (9) Mêng-hua lu (夢華錄), by Mêng Yüan-lao (孟元老), early 12th cent.

24. Chang-an of T'ang Dynasty etc., p. 83: 翟突娑墓誌。

- (10) Hsi-hsi ts'ung-yü (西溪叢語), period 1131-1163, by Yao K'uan (姚寬). See Ssü-Ku t'i-yao, No. 2630.
- (11) Mi-Kung mu-chih (米公墓志), an inscription found at Sian, See Hsi-ang Ta, p. 84, T'ang dynasty.
- (12) Chai Tu'so mu-chih (翟突娑墓志), an inscription found at Loyang, See Hsiang Ta, p. 83, Sui dynasty.

According to these works Zoroastrian shrines in the T'ang dynasty were to be found in the following places:

Sian (Ch'ang-an 長安, the Western Capital 西京)—five.

Pu-chêng quarter	(布政坊)	sec (3) pt. 10 (2)
Li-ch'üan quarter	(醴泉坊)	(3) pt. 10 (2)
P'u-ning quarter	(普寧坊)	(3) pt. 10 (2)
Ching-kung quarter	(靖恭坊)	(3) pt. 9
Ch'ung-hua quarter	(崇化坊)	(10) pt. 3 & (11)

Loyang (洛陽, the Eastern Capital 東京)—three

Hui-chieh quarter	(會節坊)	(5) pt. 5
Li-tê quarter	(立德坊)	(5) pt. 5
Nan-shih hsi fang	(南市西坊)	(1) pt. 3

Liangchow, (涼州) (7) bk. 46 (1) pt. 3
Shachow (沙州 Tun-huang 敦煌) (7) bk. 46 (6)

cf. 碩西諸州 "In all the provinces west of the desert"

T'ai-yüan 太原 Shansi) to be inferred from (12)

Chên-kiang (鎮江) (Sung times) (8) pt. 4

K'ai-fêng (開封, the Eastern Capital of Sung times)—three

Ning-yüan quarter	(寧遠坊)	(4) & (10)
North of city		(8) pt. 4
West of city		(8) pt. 4

From these references, incomplete as they no doubt are, it is to be inferred that Zoroastrianism entered China by the great north-west thoroughfare from Central Asia, so reaching the two capitals of T'ang times, Ch'ang-an and Loyang. It continued to advance beyond these, and continued in the Sung capital, K'ai-feng, and in Chen-kiang, until the Sung dynasty.

It was said above that during the T'ang dynasty a more developed system of government control was introduced. The chief authority for this is the T'ung-tien (通典) of Tu Yu (杜佑 d. 812), which in Part 40 gives the names of five kinds of 'Sa-pao' officials together with their ranks in the government system: the Sa-pao himself (薩寶); the Hsien controller in the office of the Sa-pao (薩寶府祿正); the Hsien Reciter of Prayers in the Office of the Sa-pao (薩寶府祿祝); and in a lower class, the Secondary Sa-pao Officer (薩寶率府), and the Records of the Sa-pao Office (薩寶府史).²⁵

According to the Commentary of the T'ung-tien, the Hsien shrines and the (Sa-pao) officials were established in the year 621 (武德四年); and the same commentary also states that the functions were discharged by foreigners. We have seen that the Sa-pao officers existed from the Northern Ch'i dynasty, and onwards into the Sui dynasty. The reference therefore to their being appointed in the year 621, at the beginning of the T'ang dynasty, must mean

25. 通典卷 40 職官二十二) p. 13 a: 視流內。視正五品，薩寶。視從七品，薩寶符(府)祿正... p. 16 a: 視流外。勳品，薩寶府祿[祿]祝...四品，薩寶率府。五品，薩寶府史。

that this was the time when the office or offices were re-established as part of the official T'ang system.

The Old T'ang History, Book 42, also mentions the Sa-pao officers in its list of government officials. It mentions the Sa-pao himself and the Hsien Controller (薩寶祇正二官), the Reciter of Prayers and the Recorders (薩寶祇祝府史), and states that about the year 713 (開元初) all the officials of the classes in which they appear were abolished, except the Sa-pao officials themselves.²⁶ From which it would seem either that in the eyes of the government they were of some special practical use, or that they were in the enjoyment of religious favour. Ch'ên Yüan suggests that the purpose may have been to retain the goodwill of the foreign states.

The Ch'ang-an Chih (長安志 "Local History of Chang-an"), part 10, after noting the 'Foreign Hsien shrine' in the Pu-chêng quarter of Loyang, adds a comment that in the shrine is a Sa-pao official who is in charge of the worship of the Hsien-God, and that the office is filled by a foreign Reciter of Prayers.²⁷

This appointment of government officials to supervise the foreign religions seems to have been a part of the Chinese policy; we shall meet it again with the Nestorians and the Mohammedans. On the religious side it would be in harmony with Chinese traditions, for the correct performance of religious rites was part of the function of government, and recognition of the rites of a foreign religion would imply some correlation with the government system. On the civil side the office no doubt was useful for controlling foreigners, dealing with them according to their own customs by men of their own race—a kind of extra-territoriality, in fact.

Although Zoroastrianism was related in this way to the Government, it is also worthy of note that during the T'ang dynasty the people were prohibited from taking part in the worship. According to the New T'ang History, Book 46, in the two capitals and in the north-western provinces the 'Fire-Hsien' was worshipped twice a year, but the people were not allowed to take part in the prayers and sacrifices.²⁸ This suggests that the worship remained as part of the official system on the one hand, and as the religion of foreigners living in China on the other. It does not seem to have been an aggressive and proselytising religion, as Christianity and Manicheism that existed alongside of it. Yet a reference in the Mo-Chuang man-lu (12th century)²⁹ to the fact that the 'Hsien' was popularly worshipped as the 'Fire God' (火神) in K'ai-fêng, and that the people in the capital greatly revered his power, suggests that the T'ang prohibition of popular worship was removed during the Sung dynasty.

26. 舊唐書卷 42 (職官志一) p. 20 b: 流內九品三十階之內。又有祇流內起居五品至九品…開元初一切罷之。令唯有薩寶祇正二官已。…視流外亦自動品至九品。開元初唯薩寶祇祝及府史。餘亦罷之。

27. 長安志卷 10: 布政坊, 胡祇祠 [注。祠內有薩寶府官, 主祠祇(祇)神。亦以胡祝充其職]。

28. 新唐書卷 46 (百官志) p. 15a: 祠部…兩京及諸西諸州火祇歲再祀。而禁民祈祭…

29. 張邦基著。墨莊漫錄卷 4: 東京城北有祇廟。祇神本出西域。蓋胡神也。與大秦穆護同入中國。俗以火神祠之。京師人畏其威靈甚重之, 其廟祝姓史, 名世爽。自云家世爲祝累代矣, 藏先世誦受之懷凡三…from A.D. 862…自唐以來祇神已祀於汴矣; 而其祝乃能世繼其職, 論二百年, 斯亦異矣。…

In spite of its non-proselytising character, Zoroastrianism suffered along with the other foreign religions from the edict of the emperor Wu (武宗) against Buddhism in the year 845 (會昌五年). Several accounts of that edict exist and they all refer to monks of the "Ta-ts'in and Mo-hu-fu" (or Mo-hu-hsien) being sent back to lay-life. The Ta-ts'in (大秦) are the Nestorians; the Mo-hu-fu (穆護祇) or Mo-hu-hsien (穆護祇) are the Magians (美載) of the Zoroastrians.³⁰ The numbers from those of the two religions so returned to lay life varies in the different accounts from three thousand and two thousand to as few as sixty.³¹

It seems from the references given above to shrines in Chen-kiang and K'ai-feng, that Zoroastrianism recovered from the persecution and existed in some degree into the Sung dynasty. It is not heard of again in China after that time.

Before closing this account, it must be noted that whereas most of the T'ang records differentiated clearly between the three foreign religions—Christianity, Manicheism and Zoroastrianism—reserving the term 'Hsien' for the last only, the later records gradually confused them. The source of the confusion is to be traced to the commentary on the T'ung-tien of Tu Yu (part 40), where annotating on the officers of the 'Hsien' religion (祇), the writer adds notes referring to Christianity (波斯經教 from 大秦) and Manicheism (末摩尼). Some of the writers of the Sung dynasty then confuse the temples of the Zoroastrians (hsien ssü 祇寺) with the Christian monasteries (Ta-ts'in ssü 大秦寺) which were originally called Persian monasteries (Po-ssü ssü 波斯寺). Others again confuse Zoroastrianism with Manicheism. At last all three—Zoroastrianism (火祇), Manicheism (末尼), and Christianity (大秦), are confused together; and the Ssü-k'u t'i-yao (四庫提要 A.D. 1782, No. 2630) even brings Mohammedanism into the medley.

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Spiritualizing Chinese Youth Through Dramatics

MARIE ADAMS

FOR many years the Church and Drama have been more or less foes. But at last the Church is coming to see that Religious Drama has something to offer her. Whether or not Religious Drama can function as it should in the Church depends on what the purpose of it is in the minds of the Church leaders.

We generally think of Drama as entertainment. Of course that is largely the function of secular Drama. But when Religious Drama becomes only that, it worse than fails, for the Church would be better off without it. Not until Church leaders cease using Religious Drama as entertainment, can we hope to see the results we should have. When we stoop to Drama as entertainment, we bring in all sorts of

30. Chavannes and Pelliot, *Un Traité Manichéen retrouvé en Chine*, Paris, 1913; p. 170; from the Persian "muk-yu", meaning "magi."

31. 新唐書卷 52 p. 11 b; 唐會要卷 47; 李德裕會昌一品集卷 20; 通鑑卷 48。

"off color" things. How many times our worship places have been defiled by Religious Drama to entertain! Many of our Christmas "entertainments" instead of glorifying the Babe of Bethlehem, drag Him into the very dust! We wonder sometimes, if Jesus were to come into some such programs if He would not say, "My house shall be called a place of prayer, but ye have made it a place of shallow, questionable, detrimental entertainment!" Let us as Christians arise and cleanse our churches of such evil.

"Chinese youth are born actors," is a statement we often hear. The statement is very true and one which needs careful study on the part of Religious Education workers who deal with Chinese youth. There are several very potent factors which such workers need to keep in mind as he or she goes into this field which is teeming with possibilities.

First there is the fact that Chinese youth are born actors. Because of this they are loath to hold to their lines. Why not invent their own? Why not have freedom to put in what seems fitting to the actor? Many has been the time when the director thought the lines of a play being given were absolutely fitting, only to find them changed in the final production and the change not to advantage. What is true of the lines is true also of the acting. Why not have perfect freedom to play up a given part? Why hold it down to a worship level? Why should not the Christmas or Easter Roman soldier not play the part so real that the audience is lost in a real soldier instead of holding his part down so as to merely carry onward the great spiritual message of the play?

Again, there is the inborn desire of the Chinese youth to act. Shall we direct it into channels of spiritual release or shall we just dismiss this desire as unworthy and of no use? Chinese youth will act whether we give them an opportunity for it in the church or not.

By the directing of his inborn desire in the field of Religious Dramatics we will even uplift their secular drama. If we do not direct it, the future of dramatics in the church will be a grave question! That is what drives some of us on at any cost to give Chinese youth an adequate understanding of worship through Dramatics.

Once again, there is the background which Chinese youth has for Dramatics. The Chinese theater has made the use of Christian Dramatics hard. There is no factor in the Chinese Theater upon which we can capitalize as we go into the field of Religious Dramatics. To remember this is very important. It will help us to understand our problem and save us from many pitfalls.

To bring Dramatics then into the field of worship with Chinese youth is no easy task. Of course it involves two sets of people, the actors and the audience. To bring the actors to the attitude of worship through Dramatics is comparatively an easy thing if we have the will to do it. The audience is another question! Once we have trained one cast, however, they become leaven. With care not to use the same young people over again, we will soon find ourselves with a goodly number who can educate the audience. And this means time and patience. If, however, we are in the field of Religious

Dramatics for spiritual values, we can afford to give anything for the sake of results.

For several years we have been working along these lines. The response we have met on the part of the young people has been most gratifying. Slowly, but surely the audience is taking care of itself through the young people who have been in the plays. As we look about and see some of the young folks whom we were unable to touch spiritually any other way, we realize the worthwhileness of the task. May we just give some of our experiences in this business of spiritualizing Chinese youth through Religious Dramatics.

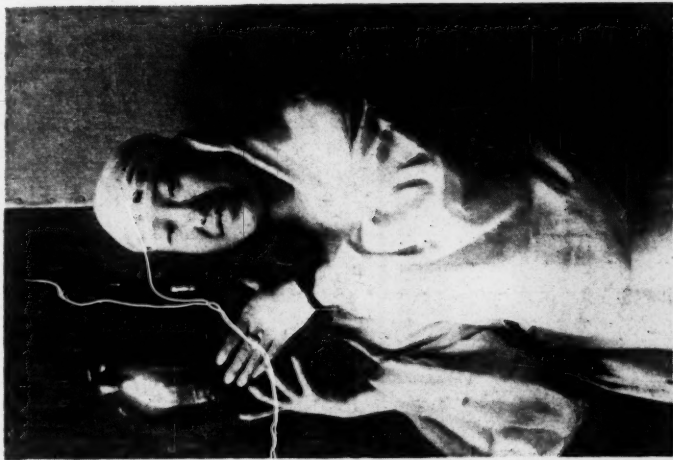
We remember one of our most popular girls who is now doing an outstanding piece of work in the New Life Movement. She took the part of Isaiah when we were giving that play. Those were the days when we did not think we could use mixed casts. At the close of the play when we were tired and ready for rest, this girl asked to talk with us. As we talked she said, "I have had a wonderful experience tonight! I come from a Christian home and am a fourth generation Christian. My grandmother, you and others have longed for me to see God's call to Christian work. Tonight is the first time I ever really answered God's call to me. As I was answering God's call to Isaiah there in the play tonight, I was not imitating Isaiah, I was answering God's call to me. I forgot everything else. Just God and I were alone on that stage. From tonight I am in God's hands for whatever He Wants me to do."

As this girl left our room, a teacher was waiting to see us. She was a girl whom we had known for ten years, and each year we had hoped that something would bring her into a deep religious experience of her own. As she entered the room she began talking. "God has never been a real person to me till tonight. As I sat through that play I realized for the first time what my sainted preacher father and you have always said to me. I know now that God can be a real presence nearer than breathing. I am going out from this night on to find Him in a deeper way." She went out to marry a non-Christian government official. Now husband and little children bow their heads at every meal, while she says "grace". Every night her children are put to bed only after evening prayers with mother. The last time we saw her she said; "The play 'Isaiah' was the turning point in my life. I am raising my children to be Christian. Some day I shall win my husband for Christ!"

One Christmas after we had spent so much strength and time on a play, we were wondering if we were justified. And then we had this experience. Among the cast were five Seminary boys. As we were dressing for the last evening of the play, these boys said to us. "Last night we came to the church to see the program put on under the Social Service Union. We did not stay long. Last year we would have enjoyed such a program. But after five weeks of practice and spiritual fellowship in this play, we have come to realize the cheapness of most of our Christmas plays and programs. They cannot bring glory to the Babe of Bethlehem. We want you to know that last night we went to our school prayer room and there covenanted with God and each other never to allow such plays or



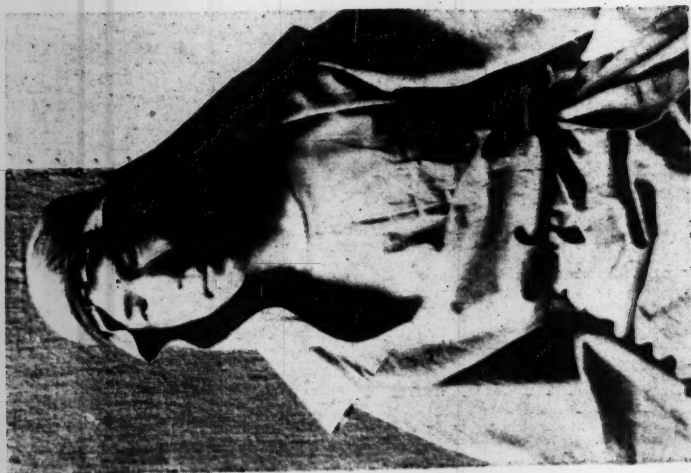
A Chinese girl—as a Greek girl in
a play built around the Greeks
coming and saying “Sirs,
we would see Jesus”.



A Middle School Girl as a Jewish girl.



A Seminary boy as the Wiseman
who lost the star through
hate of an enemy.



Doubting Thomas in an Easter play

entertainments in our churches when we leave school." Several years have past. This year a District Missionary said to us, "Those boys from the Seminary whom you trained in dramatics several years ago, have the most spiritual Christmas and Easter programs I have ever seen. They just will not have anything off color." Was the time and strength given justified in light of such results?

Easter night 1935, contrary to our custom, when the first song of the Dramatic Worship Service began, we were not behind the curtains. Someone had called us away just at the wrong time and for the first time a play was going on under us without prayer with the cast! At the beginning of the second verse we reached the stage. We stood in the dressing room looking on a scene that moved us greatly. The cast was all on the stage. Some were sitting, some were standing, others were kneeling; but all were deep in prayer! That night they acted as if inspired!

In this same play, as usual we had selected two or three young folks who had great spiritual needs. The play was around the story of the Rich Young Ruler. The lad who carried the part of the Rich Young Ruler had been a Christian for a long time. He wasn't however very happy in his Christian life. It was because he had never really had a "selling out." Some of the young people doubted his ability to carry so heavy a part, but we knew that if he put himself in the place of the Real Rich Young Ruler, he would come out a different boy. He carried the part so well and made the business of "selling out" so real that not only he himself came into a deeper experience, but many of the young people who saw the play, experienced a "selling out". A few days later one of his teachers said to us, "I wonder what could have happened to the lad. He seems so happy now, it's a joy to meet him." Our mind went back to that last night when we thought all the young folks had gone till this young man stepped out from the dressing room and with a break in his voice said, "I want to thank you for giving me the opportunity to be in this play. I want you to know that I can never be the same again. From tonight I am sold out to Jesus Christ."

The Maid to the Rich Young Ruler's wife was another in that cast with a need. Under the preaching of Sherwood Eddy, she had been made willing to study Christianity. Then in a follow up Bible Study class she had expressed a desire to become a Christian. However we could not get her either to join or attend church. We discovered it was because she did not wish her world to know that she was a Christian. In this play the Maid was a Christian, but her master and mistress would not so much as allow her to mention the name of Jesus. The girl had never been in a play. It was a real risk to give her so important a part, but we felt that if anything would help her to be willing to publicly acknowledge Jesus Christ, it would be for her to live the part of this Maid who was not allowed to mention the name of Jesus. She played her part beautifully, in fact was one of the strongest characters in the play. We gave the play three nights. After the first night (Friday) we called her in and told her that on Sunday there would be a group of girls joining the Church. Her answer was, "I want to join the Church on Sunday."

"Since being in this play I want the world to know that I am a Christian!" On Sunday morning she joined the Church and Sunday evening played with even greater power to move her fellow students.

In one play there was a child. Through the eight weeks of practice we were so concerned with the spiritual values for the young folks, that we did not realize that the child was taking in so much. The father, a member of the Seminary staff, after returning home the third evening from the play was telling his wife how the play had gone that night. He stressed the costumes, the lights and the acting. When he had finished the lad looking up into his father's face said, "but Daddy, you have forgotten the most important thing. If we in the play do not show the spirit of Jesus those who see it will not learn to love Him." Through the times of prayer and quiet which we had from time to time during the practices, (always natural, never dragged in for the sake of having them) we had not realized that the play was spiritualizing this little seven year old! Only the other day his mother told us that even though several years had passed, still that experience was influencing his life, with greater effect than anything else.

Religious Dramatics is a real field in which to spiritualize the youth of China. Either the Church of China must see this and use its opportunity, or it will lose some of its youth and run the danger of having programs and Dramatics which will be no aid in this great business of spiritualizing youth. Let us use Religious Dramatics to spiritualize our youth of China!

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Evangelism: In The Diocese of North China

C. W. McDouall

WHEN the question is asked "Is the church in this area keen on evangelism?" a definition of the terms used by the questioner might be required:—whether by evangelism he means to stress the proclaiming of a first hearing of the gospel, or rather means giving people an adequate opportunity to accept Christ, and whether he includes the preparing of souls until they are ready to be signed with the sign of the cross? At least as much as this might be included. Keen? In general, congregations tend to be keen on those activities which delight the pastor, and this is not least so when the pastor is a foreign missionary of some force of character; many foreign missionaries do not delight to take part in that preaching which is a primary part of evangelism, since they are conscious that a sorry command of the vernacular prevents their doing it well, with credit to themselves and to The Lord. Apart from that negative influence (where it exists) on congregations, it is to be noted that enthusiasms are not a characteristic of the Northern Chinese temperament; nor is the exertion of continuous active pressure in campaigning for an objective a characteristic trait; also, a Chinese has an ideal differing from that of the westerner who asked the question: the westerner acts under the urge of the ideal of The Seeking Shepherd; the Chinese, consciously and unconsciously is

possessed by the ideal of The Teacher who teaches those who seek him for his instruction, and does not cast pearls before swine. But it could not therefore be said that he is not keen. All over this area there are conscious efforts to evangelize, as through the week of witness in the mission hall, by preachings in matsheds at seasonal fairs when numbers of members of the congregation take part in the effort, by the work of professional men and women evangelists with individuals and with groups, by the spiritual story of a convert told to other members of the family, and not least by the pervasive influence of a Christian life—such as was the case of that married couple who came forward to ask for baptism “because the bishop has such beautiful manners”.

There are difficulties in giving “a description of some of the evangelistic work in your area” when that area is affected by the present abnormal and constantly changing conditions in a countryside which truly is neither occupied China nor free China. For this is a part of the plains of Northern China closely filled with large villages varying in size from about fifty to about four hundred and fifty homes; the mission has stations in cities and in country towns, but the urban members of the church are a small percentage of the number of Christians in the diocese. In this Diocese of North China, the work has developed in a way that contrasts noticeably with its progress in dioceses of the Yang Tse basin; there, a large proportion of the personnel, the outlay and the plant has been concentrated on city and on educational work, with comparatively little done in the villages. In Hopei, the drift of the work has been to the villages: in two “parishes” there is no work in the county town, in three others almost all the mission work in the town is medical; one parish has a handful of town Christians and some in forty-four villages in that area. It follows that the majority in the constituency are country people with a low degree of literacy; also, that the class of church workers differs in type from those who are called to city work. It further follows that there is little chance of giving regular teaching at short intervals to learners of The Way; a substitute has been found by having gatherings of maybe a hundred candidates in various stages of preparation for baptism, to be taught for an intensive course of ten days or a fortnight; as a general rule attendance at three such short term schools is desired before a candidate is accepted for examination and for baptism. There is a general understanding that people who give in their names shall have hereafter at least a year of preparation and of such teaching as is possible; there are books of instruction, in catechism form, which are a guide to the evangelist on what to teach, and give the learner something to memorize. There are many strange thoughts to be straightened out: such as that of the man whose mental picture of God was a being who is an enlarged edition of the horrific figures in temples, who are the guardians of the gate; or of the man who thought that he would be a Christian till he was fifty and after that he would be a Buddhist, for that was more suitable to old age.

At the time of writing, when The China Incident has not terminated it is as difficult to get together these gatherings of learners as it is in almost every part of the diocese to preserve and to keep

open the little village schools which are a notable feature of the church's evangelistic work here, bringing non-Christians into touch with the community of the people of Christ. In some places the school buildings have been taken over by the armed forces, much as has been done in England by the Air Raid Precaution corps; in others, both sides object to the curriculum and each threatens dire penalties if the right text books are not used. In addition to these difficulties for evangelists, there is the further serious fact that Christian teaching is not pleasing to the authority which demands the inculcation of hatred, nor to the other authority which suspects Christianity to be in effect "an extraneous subversive influence."

When blind panic swept the countryside during the autumn of 1937, many left for the cities, for treatyports, for other parts of China. Among the millions who could not or did not flee far, thousands found what they hoped was safe refuge in Christian mission compounds. Their experiences during that distress, and their desire for the peaceful existence which they value so highly, caused large numbers to turn towards Christianity for solace and for comfort; some of them found Christ. That phase has changed now to a condition of things when travel, movement of anybody from one place to another is made difficult: a young man may not leave his district; a pass is needed from each village authority to go to the next; currency used within the city walls is anathema outside, and vice versa; woe betide the person caught with the wrong kind. When a militant force is known to be approaching a market town or a village, what is the best thing to do? To stay is to brand oneself as friendly with the troops, to flee is to demonstrate that one has a taint of the wrong colour; which line of action carries the greater risk of punishment by death, sequestration or fine? Living in such an atmosphere, filled with the whispers of many-tongued rumour, half the village with its possessions always packed for quick flight, is the condition under which evangelism is now being attempted, the teaching of those things which a Christian ought to know and believe to his soul's health.

This is not the place to attempt to forecast what political or other new conditions may affect the work of evangelism, but we might take note of something which these last three years have done. If the early treaties between China and the outside world, with the aftermath of the Boxer year, gave to the church and its employees a position in the land with some prestige, such as were best handled delicately by the people, lest foreign governments exact recompense, that balloon has been pricked; this generation will not look to the church as a City of Refuge. Again, war and travel and propaganda have given to all the people new contacts, and have widened their horizon; they have been stirred up mentally. One does not wish to use superlatives when estimating the effect of The China Incident on evangelism or on anything else: earth which has been put through a sieve is still earth, somewhat cleansed perhaps, but essentially unchanged. The people of China have been convulsively shaken and tossed in the sieve of war; and those who plan for evangelism should adapt themselves and their message to a people much more informed, much less inert, to a mentality more equipped and readier to challenge

statements, to ask why, how? Two years ago one feared that there would settle on this people the spirits of fear, of hatred, and of despair, to the lasting damage of their souls. So far as it is possible to generalize from the facts as seen in the limited circle in which one moves, it can be said that the spirit of despair and of hopelessness has not conquered a great people; there is a look forward—a planning with hope; Christianity is unique in classing Hope among the cardinal virtues. Again, in the preaching room one hears a new note, a definite and sincere expression that their shortcomings, their slothfulness and want of zeal, their neglect of opportunities are causes of calamities which they must face and attack. The evangelist must be one who encourages this spirit to repent and to go forward. He has a message "other foundation can no man lay than is laid, which is Christ": He alone the foundation of enduring life in the individual, and in the nation.

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Social Ferment in West China*

ANDREW T. ROY

CHINA has been in ferment for thirty years. Many old wineskins have strained and burst, startling owners from their dreams. Others, remarkably preserved, have stretched and held. Despite the war, the new ferment is not significant for heat; it is not a ferment of hatred and bitterness. It is past the period of effervescence, and there is now a vital expanding force at work.

Last summer I went with a student service corps to a little walled town in north Szechwan. From a distance it looked as it must have looked for centuries. One motor road ran through the center, but the through traffic seemed like a troupe of noisy children running across Rip Van Winkle's stomach without waking him. On the second day of our visit an air-raid alarm sounded. Immediately the quiet city came to life. Trucks came pouring out of the courtyards and through the wide gates. Nearly a hundred roared north and disappeared over the horizon. I blinked my eyes and wondered if I were Alice in Wonderland. I do not yet understand where they had all been.

Our truck needed repairs. We found two Highway Commission garages with experienced mechanics, a military transportation repair shop supervised by a former government university professor, and a former railroad repair shop that had moved inland hundreds of miles from a railway when the Japanese seized its line. It now repaired automobiles. The Detroit trained Chinese in charge made us a new Timken bearing and offered to make a new radiator.

We called on the magistrate, thinking we would find an old-style local official. Instead, we found an active young man who had graduated from a university in Canton and had had government experience in Poland, the Soviet Union, and North China. He did

*This is one of the chapters of the symposium *China Rediscovered Her West*, being published this year by the Missionary Education Movement, New York. Reprinted by permission.

not ride around in a sedan chair with a guard but walked about like a private citizen and was keenly interested in the problems of the people. He arranged for us to go to country villages to do public health work. He suggested sending police with us to each hotel in town that we might examine kitchens and toilets and explain cholera prevention. He provided an open-air theater for popular drama. He insisted that we help regularly in three mass-education schools.

Up and down the roads to the Northwest travel long lines of horse and mule carts, carrying cotton, tobacco, munitions, soap, and mailbags; the drivers call to one another in the accents of Shantung, Hopeh, and Honan. With the coming of the Japanese these drivers moved west with their carts and now trudge day after day over the new highways like lines of ants. With difficulty they push through the congested towns full of temporary residents who have come with the great migration. Returned students from Paris and Berlin, artisans from Peking, iron workers from Hankow, silk weavers from Wusih, and merchants from Canton mix and influence one another. West China is now the melting pot that America was in the days of unrestricted immigration.

In dress and morals the customs of the coast are having to yield a little, while the more restricted customs of the interior are yielding much. But license is not in keeping with the temper of the times. The spirit of restraint during this period of suffering makes possible the transfer from old habits to new without the usual chaos of uncontrolled experiment. In the Eighth Route Army territory, for instance, where the greatest freedom might be expected, the concentration of thought and activity upon national resistance, the provision of some manual work for every one, the organization of all activity as group activity, the Spartan standard of living, the group disapproval of any personal luxury or idleness, all militate against immorality.

The Central Government, although composed of strong-minded individuals and groups with diverse interests, seems to be moving toward greater democracy in politics and greater socialization in economics. The People's Political Council is a forum for all points of view. Freedom of speech and press has brought back into public prominence many writers who were suspected or imprisoned before the war. Working under frightful disadvantages, they have poured forth a continuous stream of new books. The dilettante experimental period of the modern literary renaissance is over. The war of resistance that dominates the whole literary scene has brought an intensity into writing which makes both old and new forms live. The books displayed in the bookshops are largely on the war, and on social, economic, and political problems, or are analyses of the world situation. Their jacket designs are masculine, lurid, strong. These no longer depict bamboo, waterfalls, clouds, and wild fowl; but death, blood, clenched fists, and defiance.

With the need for rapid diffusion of information and creation of morale among the masses, modern vernacular drama has assumed tremendous importance, spreading into the farthest corners of the countryside with wandering troupes of players. Selected classical

operas portray the present mood of resistance and national reconstruction. Outdoor performances are common. Often without stage or costuming, and with a minimum of properties, the players mix in the crowd at a busy corner on market day and suddenly begin to act. In the first two years of the war more than five hundred plays have been written and produced. Typical titles are: "It Roared, the Ancient City," "Song of the Refugees," "Blood Drips from the Blazing Sky." These plays have proved to be a potent method of attack on old habits and political corruption.

Newspapers have sprung up like mushrooms. In Shansi Province, for example, where formerly there were seven newspapers, there are now over four hundred. Many are mimeographed or lithographed. Wall newspapers are seen in the towns, hand-printed with striking illustrations in color.

Reconstruction is already going on. National centers like Chungking are hives of constructive activity. Industry has made substantial progress, especially in the fields of munitions, metal working, mining of coal and of iron ore, foodstuffs, and textiles. One of the most hopeful developments is the Chinese Industrial Cooperatives. In 1939 this organization had 25,000 workers in more than a thousand cooperatives. It aims to create 30,000 units as soon as capital can be secured. Many are operating with simple equipment brought by refugees from the invaded areas. By giving employment to skilled refugees these cooperatives have saved thousands of dollars of relief money. By using local materials they have helped the farmers. By scattering in small units they have avoided the dangers of bombing and the evils of concentration of families in mill areas. They have trained the workers in the benefits of cooperative production and living. The movement has organizers and technical experts but feels that the present need is for more education on the meaning and spirit of Cooperation. The National Christian Council is now contributing to help meet this need.

China now has over 110,000 cooperative societies of nine types, including the industrial cooperatives mentioned above. Ninety-nine per cent are credit societies, by means of which huge sums of money are pumped into the farming communities. A Central Cooperative Administration is working for a more balanced and coordinated development. The Church and Christian educational institutions can render great service by working to preserve the independent non-partisan character of the cooperative movement.

Since the beginning of the war, the Farm Credit Bureau has spent millions on storage granaries, farm irrigation, and other projects. In the fourteen provinces least affected by the war the production of winter crops in 1937-1938 showed an increase over the preceding year of fifty-three per cent for wheat and thirty-five per cent for barley. The government is severely repressing the growing of the poppy plant, and land which formerly produced opium is being used in more constructive ways.

The most famous of China's rural reconstruction experiments at Tinghsien, Tsowping, and Wusih have been broken up by the war, but in the interior their leaders are continuing with new vigor. They

seek to raise the farmers' standard of living, to strengthen the popular organizations for self-government and self-defense, and to banish illiteracy.

It is difficult to see through water that is bubbling and churning. We can, however, discern certain causes of the agitation and the direction in which the stream is moving. You cannot remain peacefully dreaming in the golden age of the Sages when the twentieth century roars over your head and blasts you out of your home. You cannot remain unconcerned about politics when the political ideologies of the world walk in and fight in your front yard. You cannot remain in a state of satisfied economic absentmindedness when your rice is snatched from under your lifted chopsticks. War is a cruel educator and allows no inattention.

A war with no front and large scale guerrilla activity necessitates propaganda work among the people, constant consideration of their point of view and widely extended organization among them. In non-guerrilla territory like Szechwan, people are being organized increasingly in voluntary groups: wives of soldiers for self-help; other women for sewing and relief work; boy and girl scouts for service activities. In guerrilla territory the whole population is systematically grouped in corps and trained for politics as well as for self-defence. This is something new for China. It is yet to be seen what the influence of a disciplined, politically-conscious farm population will be in the postwar period. Here is a challenge to the Christian Church; for political and military training is not training of the whole man. If the wartime organization of the people is to bear fruit in peace time, if their new political consciousness is not to be preyed upon by demagogues, there must be a discipline of the spirit as well as of the body, a binding together in a common faith as well as in a common interest.

A continual cause of ferment is communism and the experiment going on in China's Northwest. When the Communists reached the Northwest they found less wealth than in Central China and less oppression by landlords. They therefore changed their slogans from "Down with the landlords and oppressors" to "Production, Production." Their chief enemies were climate, soil, ignorance, and backwardness. With the war more information about the actual situation inside communist territory spread through the country. Many students have gone to the Northwest to the "Resist Japan University." The student interest in communism has elements of patriotism, a genuine desire to live with and for the people, and an appreciation of the accomplishments of the Eighth Route Army. The uniqueness of this accomplishment lies not in its military success or its productive effort, but in the spirit that has been created. There is a common mind, concerted group effort, an absence of class distinctions, creative thinking on public problems, and an honest willingness to sacrifice personal interest for the common good.

If it is to hold its youth and win the nation, the Chinese Church cannot afford to dismiss the communist experiment with a mere wave of the hand because it was once anti-Christian. In the present tolerant atmosphere there is much that the church can do. By service

and reconciliation, by removal of old prejudices, and by intelligent planning, it may be able to prevent civil war breaking out after the common foe has retired. Above all it must demonstrate that group cooperation, simple living, and devotion to common good are genuine parts of the Christian witness, which Christians do practise, not only in war time but in peace time.

Communism is not the only "ism" fermenting in China. There are also Fascism, Nationalism, and Militarism. Although there is no Fascist Party, influential individuals are working for a Chinese National Socialism of the German or Italian type. The Three Principles of the People envisage a kind of socialism, but are indefinite enough to allow for many interpretations.

Since the Revolution of 1911 Nationalism has of course been much in the picture. The present war has made it a practical necessity. It has, however, taken a rather healthy form, demanding national unity and a reliance upon China's own inherent strength rather than upon help from abroad. In recent years it has not taken an anti-foreign turn nor developed a closed mind to the values in other cultures. Today there is a genuine, intelligent international interest.

Militarism, perhaps, offers the most danger for the future and the greatest challenge to Christian points of view. Throughout free China, posters proclaim that every good Chinese becomes a soldier; there is a determined effort to change the common people's point of view toward army and military life. What this will mean for China's future no one can tell. China can scarcely build up a modern military machine capable of defending her land and her people without developing a military mind.

The Chinese church is in a strategic position to contribute helpfully to the solution of rival economic and social ideologies. With its members largely workmen and farmers, it has its roots and sympathies deep in the life of the common people, yet contains also an active and loyal minority of government officials, intellectuals and modern trained professional men. If it can maintain its faith and fearlessly carry its message into the center of the arena, never defending itself but ceaselessly preaching, propagating, applying, and embodying its Good News, then there need be no fear of the future, whatever political or social direction the nation may take.

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New Life For The Rural Masses*

Y. C. JAMES YEN

FARMING has always been an honorable occupation in China. In the recognized social scale the farmer has stood next to the scholar. He has been exalted in poetry and in painting. He has had a measure of freedom and responsibility, of dignity and independence. He has not been like the serf in Russia or the outcast

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in India. A great number of our national leaders are sons and daughters of farmers. The fathers of Dr. Sun Yat-sen and Generalissimo Chiang Kai-shek were farmers. In our rural society there has been a democratic tradition.

But in spite of all this the Chinese farmer has never been given a real chance for intellectual development. It was not considered necessary for him to study if he was to continue farming. Because of widespread illiteracy he has been exploited by warlords and land owners.

Our war of resistance has revealed the greatness of the farmer. We are rediscovering our "forgotten man," the tiller of the soil. Most of our soldiers come from the farm; at the front they are fighting and bleeding for their country; in the rear they are toiling and producing food and clothing for the army and the people. The farmer is the real hero of this war.

The Mass Education Movement began in circumstances similar to those of today. The idea was born in social service for the one hundred and fifty thousand Chinese laborers who were sent to France to help in the Great War. "Coolies" they were called. In Chinese *koo* means *bitter* and *lee* means *strength*. We saw the bitterness of their lot but we saw also their potential strength. This faith inspired some of us to give our lives to awakening and educating the common people of China. Eighty-five per cent of our people live in villages, hamlets, and rural neighborhoods. If China is to become a strong democracy capable of defending her sovereign rights and of contributing her share to the world's peace, her rural masses must be emancipated.

The purpose of the Movement has been to discover and develop the latent possibilities in China's rural masses, and to evolve a new system of education in the broadest sense. The aim is to draw out the best and the deepest in the farmer, to equip him with modern knowledge and skills so that he can remake his life and play a noble part in reconstructing his country. To do this we must develop his intellectual power, his productive power, his power of physical resistance and action, his power of cooperative effort. If we can thus equip a new generation of farmers the foundations of national reconstruction will be well laid.

As a living social laboratory in which to work out principles and techniques we selected Tinghsien, a district of 400,000 people, one one-thousandth of the total population of China, in the southern part of Hopei. Before the final selection of Tinghsien, the American Board (Congregational) Mission was already cooperating with the Movement in conducting literacy classes in the same region, the Paoting area. This was the first time that a large group of Chinese intellectuals went deliberately to the country to live among the rural people, to study their life and learn how to develop their hidden possibilities. By its correlated program of social and political reconstruction and its special emphasis upon educating the rural youth (80,000) of the district to undertake the main responsibility of reconstructing the village life, the Tinghsien experiment attracted attention from all over China and inspired similar experiments in

various other parts of the country. As a result, the rural reconstruction movement gained great headway.

Experiments in any one locality aim to reform not only that one spot but the whole political, social, and economic system, of which the farmer is a part. One reason for the failure of previous reform movements was that the leaders simply wrote essays, or discussed general principles and left putting the reform into practice to others. Scientific methods and the actual application of theories were not congenial to the old Chinese scholar. To the modern student of the social sciences, however, this laboratory approach and its methods and techniques of field training as demonstrated and developed in Tingsien and later taken up by the experimental centers of the country have proved to be a great stimulus. Several universities, including the University of Nanking, Nankai University, Yenching University, and Peking Union Medical College, subsequently joined in the research problems and training activities of the rural reconstruction movement.

During the fall of 1937 the normal program of Tingsien was completely disrupted by the war, but the staff and the people lost no time in organizing themselves for emergency service. An extension campaign of mass mobilization was started and the people were organized into various teams for first-aid, for local self-defense, and for cooperation with the army in checking the advance of the invading forces. Tingsien has been lost and regained seven times. Several thousand youths have given their lives to defend their homes. As in most of the so-called occupied areas, the Japanese occupy only the county seat and the dozen villages along the railroad, leaving the other 400 odd villages completely under the control of two teachers in the People's Schools, one of whom serves as magistrate with headquarters in the eastern section and the other as assistant magistrate in the western section. A guerrilla division of some 20,000 Tingsien youths has been organized. And the Tingsien "E.O.R. System" (education through organization for reconstruction) is spreading with great vigor among the people in the province.

In order that the methods and systems developed may be applied more generally, there were established in 1936 additional experimental centers in other typical regions, notably the Hengshan Experimental *Hsien* in Hunan Province, and the Sintu Experimental *Hsien* in Szechwan Province. Each was in cooperation with the provincial government. The war presents us with an unprecedented opportunity for large scale application of the results of years of study and experimentation, especially in *hsien* government. (There are about 1900 *hsien* in all of China.) The *hsien* government is truly the "foundation government" of China, the government closest to the rural masses.

Extensive application had been made before, but not until after the outbreak of hostilities did we have the first real opportunity of making application to an entire province such as we did in Hunan, a rich province with seventy-five *hsien* and a population of thirty million. The Hunan provincial government adopted practically the whole *hsien* government system as developed in experimental centers.

In order to insure that the new political machinery would function effectively a School of Public Administration was established to train administrative and technical personnel, from the magistrate down to the village elder. Altogether it has trained about 4,000 senior and junior officials (recruited chiefly from among college graduates) for the local governments and some 35,000 of the village elders. It is without doubt the most thoroughgoing *hsien* government reconstruction that has ever taken place in the nation. Close cooperation between the army and a trained rural population was one of the reasons for the defeat of the Japanese troops in Hunan in the autumn of 1939. This Hunan experience has proved invaluable in social and political planning for other provinces. Although part of the province is occupied by the invader, similar work is being done in Kiangsi Province where under the progressive leadership of the governor a new university named in honor of the Generalissimo, Chung-cheng University, is being established to train administrative and technical personnel for the service of the rural masses through *hsien* government.

Szechwan has the greatest agricultural resources and the largest number of farmers of any province in China. After the Generalissimo assumed the governorship of this province, a new system of *hsien* government (patterned chiefly after the experimental *hsien* centers and designed to vitalize the political machinery and to release the energies of the people) was promulgated to take effect in March 1940. Szechwan is rapidly becoming the center of the whole rural reconstruction movement. In the autumn of 1940 a National Institute of Rural Reconstruction (for both research and training) will be launched near Chungking, the present headquarters of the Mass Education Movement. The foremost rural reconstruction groups in China are back of this institute; for today rural reconstruction is a great unifying force, an outstanding national platform upon which all China can agree. The rural movement is basic and dynamic. Provided with scientific techniques and competent leadership, it will meet the vital needs of China today and lay the foundation for the China of tomorrow.

The war has brought our rural problems into bold relief. The danger in war times is that the government will look upon the farmer merely as a tool for the winning of the war and not realize his inherent worth. The masses of China will not be the same. Letters from soldiers at the front show that. The masses are beginning to feel their strength. We must direct their awakening to constructive ends. The communists in the Northwest have shown ability in organizing the masses and in challenging intellectual youth to serve the people. The most important thing, however, is not the triumph of one or another political or social theory but the release of new life for the rural masses. New tyrannies must not take the place of the old. The new nation must be built upon the incontrovertible strength of the people.

Since the war began there has been a great migration of intellectuals to West China. Many of them are being forced to the countryside, where they mingle with the people of the soil. They

are learning a new humility toward the farmer for they can see how he is often oppressed by better educated but unscrupulous individuals. The refugee colleges are conducting valuable experiments in the improvement of agriculture, in the development of rural industries, and in methods of rural education. The attitude of intellectuals toward the rural masses will not be the same again. The rural movement in China will develop not merely from the top down but also from the bottom up. It must have the cooperation of every educated and socially-minded individual and group. Christian agencies thus have an important contribution to make.

Our masses and leaders are awakening. We have nearly twenty years of accumulated experience and study in rural reconstruction to build upon. With the united efforts of government officials, scholars, scientists, social workers, religious groups, and above all, with the magnificent leadership of Generalissimo Chiang Kai-shek, we shall create a new China out of the old. And in the making of the new nation the farmer is going to be even a greater hero than he is during this war.

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Women In The War*

YI FANG WU

THE undeclared war imposed on China by Japan found our women as unprepared as our men. But like the men, they rose to meet the emergency. To answer the urgent need of the moment, groups of women all over the country volunteered to help in war work. They took up the usual activities, such as training of first-aid groups, preparing hospital supplies, organizing service corps for the front, and setting up camps for refugees. One incident will illustrate both their unpreparedness and their immediate response. On the day after fighting started in Shanghai three college women offered their services to the China Medical Association. Given the task of equipping an emergency hospital, they had to secure everything from beds to wash basins. Under similar conditions other hospitals were set up by organizations or private individuals.

This concern of our women in important national issues had its beginning in the Revolution of 1911 when a few hundred girl students petitioned General Li Yuan-hung to send them to the front with the men, and when during the siege of Nanking a first-aid group was provided by leaders of the Women's Suffrage Movement. Such activities, while not approved by the conservative, were accepted quietly by the people because throughout Chinese history there have been individual women who have distinguished themselves in time of war. Right here in Szechwan Province toward the end of the Ming Dynasty there was Chin Liang-yu who succeeded her husband and for twenty years guarded and ruled the region so well that even

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Chang Hsien-chung, the notorious brigand who laid waste the greater part of the province, dared not come near her jurisdiction.

Furthermore, in the last few years of the nineteenth century, the revolutionary party and other progressive reformers strove to awaken the whole nation, women as well as men. There were intelligent women, though few in number, who responded by joining the Party and by promoting such things as girls' schools and the unbinding of girls' feet. As pioneer women workers they were anxious to prove that they were worthy of the privilege given them by liberal men. Since then, quietly and gradually, more women made good use of their increasing opportunities until, in 1927, the National Government at Nanking officially recognized the equal status of women with men, legally, socially, economically, and educationally.

Of course, women as a whole could not change overnight and it was only a very small minority who were ready to enter new fields of service. But women are now found in literally every profession from university professor to country school teacher, from research worker in the Academia Sinica to wireless operator on a river steamer, from author to police women, from member of the Central Executive Committee of the Kuomintang to clerk in a local district magistrate's office, from president of a bank to chairman of a cooperative in a market town, from founder and director of an embroidery establishment to road builder.

On August 1, 1937, the National War Relief Association was formed in Nanking under the leadership of Madame Chiang Kai-shek. Translated literally, its long Chinese name has more meaning: The National Association of Chinese Women Cheering and Comforting Officers and Men of the War of Self-defense and Resistance. As soon as the call was sent out, not only women in China but also many Chinese women in other parts of the world responded. Within a few months over \$250,000, Chinese currency, was received, in addition to valuable jewelry and wedding rings. Furthermore, there poured in quantities of supplies such as pajamas, towels, padded winter garments, medicine, hospital supplies, and even ambulances.

In March 1938 a second women's national organization, also under the leadership of Madame Chiang Kai-shek, was established. This was for the care of children from the war areas. Fighting had extended over the densely populated lower Yangtze Valley and refugees were leaving the cities by hundreds of thousands. Trekking over the long distances in the cold was hard for every one but worst for children. In a refugee camp in Hupeh a mother told how she had started from a coastal city with five and arrived with only one. Soon women workers were sent to bring the children out from the cities threatened by the invading army. A receiving home set up in Hankow presented a touching sight as children, exhausted and in rags, were brought in. Gradually more homes were set up in West China until there are now more than forty homes, scattered over eight provinces and caring for more than 20,000. At the recent conference in Chungking of superintendents of these homes, I was greatly impressed. In spite of the fact that several homes had been bombed and all were in danger of possible air-raids, none of the

superintendents showed any fear or hatred. True to the nature of women, they concentrated on questions of how to bring up healthy, intelligent, and economically independent citizens of a New China.

As the war continued, need for women's service increased, and organizations not correlated with one another multiplied. For the purpose of coordinating them and extending their activities, Madame Chiang called a conference of women leaders at Kuling in Kiangsi. The fifty women who gathered from eight provinces represented all kinds of professions, different types of training, and various schools of political thought; seventeen of the group were Christians. But all had had some experience in war work and came there to consider how to increase their contribution. Unanimously, the conference decided on a central organization to coordinate the work of all the women's groups. To save time, these women discarded the usual procedure of setting up a body representative of the existing organizations, and chose the Women's Committee of the New Life Movement to be the national correlating body. This Committee was soon enlarged and has since been the directing force in women's work over the whole country.

One important function performed by the service corps at the front was propaganda and educational work among the new recruits, the wounded, and the common folk in the villages. On account of lack of education, the masses in the country had not understood the meaning of national resistance. They had avoided dealings with the soldiers as in the times of civil war. It is because of the work of these service teams that the country people are now giving whole-hearted support to our army. In the hospitals for the wounded the women workers are rendering a unique service. Besides assisting the male nurses in nursing they help to keep up the spirits of the men. They write letters home for them, teach them to read and to sing, give them messages of cheer from the people, and even arbitrate and settle quarrels. The strength of the women workers is not due to any official position, but rather to the traditional respect for the scholar.

Students too have been serving, following Dr. Sun Yat-sen's maxim: "Studying, but not neglecting to serve the country; serving the country, but not neglecting to study." When in school, they raise funds through concerts and plays and help in propaganda work through street lectures, dramatizations, and songs, by editing wall newspapers, and by visiting and writing letters for new recruits. Boy and girl scouts especially help in collecting articles for the soldiers and garments for the refugees. After air-raids, they help to take care of the victims. During the night of the serious bombing of Chungking in May 1939 students walked ten miles to offer their help. In Chengtu a woman student was killed by shrapnel while serving on a first-aid team. Vacation periods are sometimes devoted to military training, (women students receiving a modified form, including lessons in first-aid), or are used by voluntary groups for service in the country. In the summer of 1939, for instance, there were many girls in the group of college students which went from Chengtu to service the wounded and the road builders in the Northwest, and in the group that toured districts in Szechwan doing

propaganda work and giving popular lectures on public hygiene and improved methods of farming.

In support of the twofold national policy of resistance and reconstruction, the Women's Committee of the New Life Movement carries on, along with wartime activities, a program of reconstruction. One department takes charge of the promotion of productive work by women. Model experimental centers have been set up for spinning, weaving, embroidery, and the raising of improved silkworms. The productive employment of refugee women and families of men at the front is readily appreciated; so factories and farms on various scales have appeared in many places.

To the villages the Women's Committee has sent teams of young women after short courses of training. As our rural population had long been left to themselves they eagerly respond to anything done for them now. Children gather to learn songs and games; women come to learn a few characters; crowds assemble to listen to a popular lecture or to see a play. Since the aim of the New Life Movement is well known, these teams sometimes accomplish things without much special effort. The head man of a village was an opium smoker, but on the arrival of the team he hid himself and did not come to face them until three weeks later when he had broken off his habit. Some twenty districts have been fortunate enough to have the service of these teams, but the rest of the one hundred and sixty districts in Szechwan are waiting for them to appear.

The vastness of the task and the scarcity of workers are staggering. Church women and members of the Y.W.C.A. have contributed their creditable share. Most outstanding has been the work of Christian women under the leadership of women missionaries in sheltering and protecting women and in caring for hundreds of children awaiting transportation to their Homes. All the Christian institutions are faced with the tremendous opportunity and responsibility of supplying leadership for women's increasingly manifold activities.

In wartime service there are women from many walks of life. Madame Wu, the wife of a provincial governor, is a typical old-style lady. But the war called her out of the home. Her first work was soliciting contributions for war relief; now she is the chairman of a provincial Women's Committee of the New Life Movement. Quietly but steadily, she has made her committee one of the strongest branches of the National Committee. Mrs. Chou stands out as the real Mother of the Motherless. Wife of a physician, she first helped her husband with the wounded. During the last year she has been superintendent of a home for "warphans." In addition to all her duties, she finds time to locate the relatives of the children. Late to a morning conference after a night air-raid she was teased for having overslept. But she replied with a smile, "I was up before you all and have been to the city to send my children a wire about my safety." Old Mother Chao, now well known as "Mother of Guerrillas," is a peasant woman from Manchuria. When the Japanese seized Mukden, she and her big family became one of the volunteer

bands. Twice she was captured by the Japanese; twice she escaped. By 1934 she was in Peking, spreading among the farmers of that area the message of resistance. In 1937, while Chao Tung, her famous son, organized guerrilla groups, she stirred up the village people and helped secure supplies and ammunition. Recently she has been to the big cities seeking support for the guerrillas. Small and gray but firm and rugged, she is still active in serving her country.

Suffering always comes with war, but this invasion has brought especial tragedy to women. Those able to flee before the arrival of the invaders had to bear the hardships of flight, dragging with them young children, nursing babies, or giving birth to infants on the way. Those unable to get away in time were the prey of the enemy. Many, who tried to resist, were killed; others, overcome by force, took their own lives. Poor as they were, they were repeatedly robbed of what little they had; and, with the men folk killed or missing or far away, were left with the problem of warding off starvation. However through all this bitter experience, women have shown an amazing endurance and determination to rebuild. Throughout the ages considered unselfish servants in the home, Chinese women have now stepped over the threshold and are becoming servants of the nation: not only of the nation as it is today, bleeding and suffering, but of the new nation that is being born out of this destruction.

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Kweiyang

WENONA WILKINSON

KWEIYANG, the capital of Kweichow, became suddenly the very center of transportation for the Chinese government in the great south-west and is now for all of us a point of great interest.

Seventeen months ago the staff of the International Red Cross Committee, responsible for the work of that body in the South-west, was located in Kweiyang. This staff was appointed by the Committee in Hankow and left that city, three days before its occupation, with four hundred cases of drugs and hospital supplies. The journey to Changsha was of course eventful as were all journeys taken on that last day of river travel.

From Changsha the real trek to Kweiyang began, a never to be forgotten five days of increasing beauty and interest. The vastness of the great south-west awed us as endless mountain ranges were crossed and new breath taking stretches came into view. The beauty of autumn coloring on wooded mountains, the scarlet berries of the camellia and numberless other bushes with their delightful blossoms continually delighted us.

Interest grew as the turbans common to the west began to appear. The long pony trains headed by wonderfully caparisoned leaders, very conscious of their elegance, were constantly met. The

carrying baskets now became beautifully woven ones carried high on the backs of the bearers. Then the tribes people appeared and the final touch was added that made us feel we had reached the west.

Almost immediately upon crossing the border into Kweichow one learns some version of its old proverb, "No three days clear, no three li on the level, no man with three ounces of silver." The weather in Kweiyang was indeed variable and more often than not it was overcast. Every vista ended in a mountain quite as beautiful on dull days as on bright ones. Poverty was evident but little real destitution and one was not conscious of the decided extremes of wealth and poverty seen in the east.

The dialect of the local people was easily understood by those who knew Mandarin. We enjoyed very much watching the street children who entered into good group games of their own organizing with such abandon and good co-operation that they were seldom conscious of us. We found ourselves enjoying too the very forthright grown-ups, who seemed at times almost dour. Perhaps such characteristics are a part of rugged land-scapes and dull days. The fine independent and indomitable character of the local people was strikingly shown at the time of the terrific bombing when the entire heart of the city was destroyed. A sum of money was immediately made available by the government for loans to the merchants who had to rebuild shops. Almost no loans were requested but shops were quickly rebuilt and the merchants declared themselves equal to another loss or two.

Educational standards have been of course lower than in the east but these are rapidly changing. Great devotion to their own religious beliefs is shown by the people. Every sort of rite and ceremony is conducted in the homes and ceremonies are often very elaborate. Opium has been and to too great an extent, still is the curse of the south west.

A second element in the population of Kweichow is the tribes people, a very real part of the life of the west. With but few exceptions these people are country people. One of these exceptions, in fact said to be the only Miao tribe settlement within a city wall, is in Ping-pa not a great distance from Kweiyang. We were much impressed, upon visiting that settlement, by the skill and thrift of the people. The government has become much interested in studying their needs and in trying to provide them with much needed schools.

The women of the tribe called Chang Chia are perhaps the most attractive of all the tribes women though not as picturesque as the Miao women with their short kilted skirts, much embroidery and silver ornaments. The Chang Chia women have fresh, rosy complexions, beautifully dressed hair and their costumes, of which the gay apron is the only striking thing, are spotlessly clean.

The third element in the population of the province is of course that introduced by the war from the east. Many families who have gone out are connected with the government or with institutions, for whom living presents fewer financial problems. Others who went out to be as far away from danger as possible find their funds rapidly diminishing. Very frequently one sees groups sitting in door ways

trying to sell whatever articles of clothing or other possessions the family can the most easily spare. For these, financial problems will increase as the war continues.

Hundreds of students have poured into Kweiyang, many alone without friends or relatives. One group in Great China University walked over nine hundred li to continue their education. Most of them had insufficient clothing for the winter months and for many food is an acute problem. One feels very real admiration for students who are willing to suffer the hardships of the road, privation, and the danger from the air to secure an education and for a government far sighted enough to think of days ahead when leadership will be needed.

There is no end of courage, power of endurance, ability to adjust and capacity for hard work being exhibited by those who have gone west. The tasks of each day are executed with as little thought as possible given to probable danger from the air. Trying experiences are borne with little murmuring. Adjustments to living conditions, where necessities became luxuries and where it was almost impossible to find servants were made cheerfully. Longer hours and harder work were required by all of us to complete any given task and all of the Chinese friends were carrying amazingly heavy schedules. In the case of the I.R.C.C. staff, quarters were crowded and living conditions were primitive. There was no butter, we resorted to carrot and ginger jam and bean oil helped out in our illumination. One staff member upon returning to modern living conditions complained of sleepless nights caused by soft beds. Our task however was its own reward with the added reward of fine companionship within the staff and with the several hundred of fine friends, new and old, who passed through Kweiyang.

We were very happy to see the real place that the church held in the hearts of those torn away from homes and friends. The C.I.M. chapel furnished the only church home for all of us who went earlier to Kweiyang. The chapel and the garden were filled to capacity every Sunday by people of all denominations. Later the Sheng Kung Hwei and the Church of Christ in China established work there and the response on the part of the people was equally eager. Groups of Christians are banding themselves together for worship in places where they have found no church home. Giving has been amazingly liberal among the Christians in spite of financial difficulties brought by the war.

The churches and the Y.W.C.A. and Y.M.C.A. are all feeling, and endeavoring to meet, the great opportunity for service and for guidance which the student body presents. They are in a strange country, far from home under trying living conditions and they need the interest, sympathy and direction that the church alone is prepared to give. Up rooted and reestablished homes present equal opportunities as do the local people. If this opportunity is but temporary the best use possible should be made of it by the church. To many of us it seems more than that, for very many who have gone to the west will not return to their old homes because of lack of funds or

because new positions are found. But in any case these tasks are challenging the church now.

Two of the foreign members of the staff of the I.R.C.C. who served for a number of happy months were called out by other tasks. They made the final three days trek to Kunming through camellias and a blinding snow storm over the high passes. The French-Indo-China Railway received its second bombing while they were en route to Haiphong. From there the journey to Shanghai was made on a blacked out British boat so the effects of two wars were felt in a journey of only a few days. How far the church has yet to go before "Peace and good will" can be for all men!

Life continues in Kweiyang still "With no three days clear, no three li on the level, and no man with three ounces of silver" but with many hearts doing great tasks with high courage.

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In Remembrance

MYRTLE FERRIS POLLOCK, R.N.

In the early morning of January twelve at Liao Chou, Shansi, Mrs. Myrtle Pollock left her busy post for her heavenly home. She had been in charge of the children's refugee camp when an epidemic of typhus broke out. As her custom always was she would not leave her sick in untrained hands and she had no trained help. She wore herself down until she became splendid prey for the deadly germ.

She was a pioneer spirit in the Liao Chou hospital, very capable in meeting every emergency; very original and able in her work doing much with little funds and little help. She could not keep her efforts within the hospital for the need was so great outside. She forthwith planned the village public hygiene program according to her own idea and financed it herself for she had no other fund. She prepared her lectures, made her own posters not being able to purchase suitable ones, and sent a man out to visit every village with his theme on the back of his jacket and his message on his umbrella. The program was changed for each tour.

She will be remembered in many parts of China for her hobby—making substantial toys—which she herself designed. The N.C.C. have had some of them in their national traveling exhibit material. She gave samples freely but sold none. She was launching the idea, not working at an industrial project.

She was truth itself, she could not waive for anything. None could be more loyal to a staff. None could fight more vigorously with disease with better results. She had ideals and kept them aloft for staff and patients to strive toward. If her body could have been able to do all the things her spirit invisioned many more problems could have been solved.

Her work, however, has not ceased, it continues on in the life and spirit of those whom she loved and worked with. She had said she wanted to go in the thick of the fight. Like Christ she saved others, but could not save herself. Nettie M. Senger.

Our Book Table

THROUGH CHINA'S WALL, by *Graham Peck*, Houghton Mifflin Co., Boston 1940. pp. 371 U.S. \$3.50.

China on both sides of the wall is described in this volume, which is one of the best recent travel accounts. The author is an American artist who started in 1936 on a trip around the world to draw and paint. In the fascination of going from place to place in China, he forgot his original plan and stayed on for about two years. His chief interest is in portraits of tribespeople and others not, strictly speaking, Chinese. His book is generously illustrated with his excellent pencil drawings and the individuals almost come to life on his pages.

But the author had experiences during his travels which could be adequately described only in words, and his pen is almost as facile as his sketching pencil. He spent six weeks in "The Lost World" among the Mongols on the Gobi Desert, living in a yurt as one of them. He traveled from Peking to Shanghai and then up the Yangtze River to Szechuen, "The Hidden Province." His description of the Gorges is especially enticing. He went by bus to Chengtu, which he judges will eventually be chosen as the capital of New China, and made an excursion with only a Chinese servant into the mountains beyond where the tribespeople dwell. He climbed Mt. Omei only to miss the marvels he expected to see because of fog. He hired a sampan and traveled down the Min River and the upper reaches of the Yangtze to return to Chungking. By bus on the new road he reached Kweiyang and Kunming. The train took him from Kunming to Hanoi in Indo-China and he went on by car and bus to Hongkong and Canton. From there he traveled by train to Wuchang and on the Ping Han line back to Peking, thus completing a round trip journey through interior China such as had been made by few in those days before the war and the subsequent great trek.

The last chapters of the book give an account of the beginning and early months of the war in the summer of 1937, telling of Peking's fall and its "slow return to an altered normality."

Mr. Peck's descriptions of the far corners and the countryside are realistic and full of atmosphere. Especially fine is his picture of the Gobi Desert, "a place as different from habitable country as is the Ocean." To him the Peking Courtyard was not only an architectural contrivance; it was also a state of mind, "a private world to be shaped as its owner inclined." Residents of Chinese cities may feel that Mr. Peck does these places an injustice in that his descriptions are inadequate and not representative. "Blatant, immensely prosperous Shanghai," he says, "has become a thing of the past" since the Saturday in August 1937 when the bombs fell.

Mr. Peck feels that the inaccessible western half of China cannot be conquered. But in the spectacular changes which are taking place there the tribes may be assimilated and their peculiar culture lost. He hopes to return to China and add to his pictorial record of them before it is too late.

This book has the virtues and a few of the vices of a volume written by one who has traveled for the first time in China, "the most crowded, various, and spectacular country in the world." Readers who know China will have increased appreciation of Mr. Peck's book and with him will enjoy the fact they "can look at a map of China, select some anonymous place far in its heart and remember that there, for instance, between

a rocky river and a blue mountain, a whitewashed inn stood in a rustling grove of bright green bamboo, facing down the valley to where the horned gate of some obscure country town was silhouetted against the sky."

CHINESE FOODSTUFFS AND HOW TO USE THEM, *Kelly and Walsh*, 1940, 145 pp. \$10.

Housewives in China will rejoice to know that they can now secure this book of tested recipes for foreign dishes made from Chinese products. The volume is based on a similar one, long out of print, issued during the last war by the Nanking Chapter of the American Red Cross. Probably the publishers have received numerous requests for the book from those who have used it or heard of it in the past. At any rate its publication now is very timely. In interior cities imported articles are often unobtainable, and in coast cities the prices are prohibitive. In this book is a plentiful supply of recipes which will please both palate and purse. Very often the sources are given and you may have the pleasure of trying out recipes recommended by your friends.

A good variety is included, such as meats, cakes, desserts, vegetables, soups, salads, preservation of fruits and vegetables, Chinese dishes, international recipes. Very useful in the household are the additional materials: the table of weights and measures, the methods of removing stains, the list of foodstuffs with both Chinese characters and romanization. The preface by Bernard Read assures us that Chinese fruits and vegetables are not inferior in nutritive value to those in Western countries and heartily recommends the combinations included in the recipes.

The one feature of the book which might be improved upon is the table of contents. An itemized list of the recipes given under the main headings, perhaps at the back of the book, would be a great convenience and a time saver.

In the home of this reviewer the book was rushed to the kitchen and put into use before the review could be written. This is a cook book not to be shelved for future reference but to be pressed into active service, with happy results.

DYNAMIC CHRISTIANITY AND THE WORLD TODAY, *S. M. Zwemer*. Zondervan, 815 Franklin Street, Grand Rapids, Mich., U.S.A. or Intervarsity Fellowship, 39 Bedford Square, London, Price 2/6.

This book like all that comes from Dr. Zwemer is a hundred times worth reading. It is the result of Dr. Zwemer's many years of ripe thinking and careful weighing of such truths as are commonly believed among us. Dr. Zwemer in speaking of himself says "that all that remains for such aged warriors is to pass on the torch."

I take it this book describes the torch he tries to pass on. It is a clear burning torch. Dr. Zwemer writes in words that cannot be mistaken of his absolute faith in the "faith once for all delivered to the saints." All the great fundamental doctrines, believed and embraced in Reformed Theology, are clearly shown and beautifully put in Dr. Zwemer's forcible way. The chapter of the Changeless Christ is unique in its crystal clearness, and in its scope. Dr. Zwemer proves that Christ is divine and that all believers can go to Jesus, the Son of God, as well at his manger, at his cross as at the creation of heaven and earth

to find the "omnipotence which swings Orion and the Pleiades." If the Christ is the Unchanging Christ, it follows that the Christian message, that is to issue forth from the Unchanging Christ through his followers, will be an unchanging message. And in that unchanging message the cross, once "a symbol of shame and degradation.....has become the symbol of honour and glory." "The death of Christ holds the fundamental place in Christian teaching," says Dr. Zwemer. These unchanging Christian verities which have ever been brought out in Christian mission work from apostolic days have made an impact upon the non-Christian world nineteen centuries ago and will not cease to make this impact until the world becomes the Kingdom of the Lord and of his Christ.

The last chapters of the book, devoted to the "world today," briefly states how the world is being prepared as it were by many factors to receive the broadcasted Christian message. The things that tend to shrink the globe and bring it within reach of the sound of the Gospel are steamship, train, auto, air-liners, telephone, telegraph, radio/journalism. With this shrinking world it becomes more and more evident that there is a solidarity of the human race. It is staggering to see what really has been accomplished by the Christian missionary enterprise fulfilling the word of Jesus "greater works than these shall ye do."

For the missionary movement of today, no longer in the glow of former enthusiasm, but threatened by clouds of lethargy, this book is a very timely herald, seeking to awaken slumbering mission zeal once more in "itinerant missionaries" to follow "the bloodstained tracks of the Master."

Dr. Zwemer closes his book by saying: "Alas, there are Christians and missionaries today who have lost the art of itineration. Their strength (or weakness) seems to be 'to sit still.' They resemble old King Asa 'who was diseased in both his feet.' Their parishioners might mock them as the Psalmist does the dumb idols: 'feet have they but they walk not.' Automobiles have they, but the poor they visit not. If they could only realize the relation between a pastor's mileage and the evening congregation or the weekly prayer-meeting, there would be a revival in their churches." Lee S. Huizenga.

CHRISTIAN GIVING—a series of studies in Christian Stewardship by V. S. Azariah, Bishop of Dornakal. *Christian Literature Society for India* 1939. pp. 109. As. 12.

This booklet written primarily for the Christian Churches in India is a good source book for those missionary and national workers of the younger Churches in the Orient to possess and to make use of. It gives up-to-date information on the state of the Churches in the Far East and outlines the teachings from the Bible on Giving. Practical lessons are taken from the Karen Church, the Batak Church, and the Churches in Korea. Only a paragraph or two are given to the description of the financial status of the Churches in each of the following countries: China, Japan, Netherland Indies, the Philippine Islands. The chapter on the Churches in India is also short. The author traces the causes of inadequate giving in chapter VI. Chapter VII summarizes the scriptural reasons for giving. The teaching of Jesus about money is illustrated in chapter VIII. A few noteworthy examples of giving are cited from both the Old Testament and the New in chapter IX. Chapter X entitled 'The Example of the Churches in Macedonia' is an

exposition on the 8th and 9th chapters of Paul's Second Epistle to the Corinthians. The following chapter defines the term 'Giving to God' with its practical applications. The last chapter contains some practical suggestions.

The present reviewer suggests that this booklet be made available to the Christian workers in China as soon as possible. It is not merely a series of studies in Christian Stewardship, but the outgrowth of a Christian life such as exemplified in the author's own stewardship life. For the China edition, this booklet will need a short life sketch of the author to preface it. It is a much needed book for the Churches in China in a time like this. Z. S. Z.

DIRECTORY OF PROTESTANT MISSIONS IN CHINA, *The North China Daily News*, Shanghai, \$3.00.

This handy little directory is always indispensable for missionaries. Very many missionaries have had to change their stations on account of the hostilities and this directory has been made as accurate as possible in giving the present location of various mission workers. It gives the list of missions arranged according to the various stations in each province as well as an alphabetical list of mission workers.

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Educational News

THE TUTORIAL SYSTEM IN SOOCHOW UNIVERSITY*

The training and guidance of this College have all along been following the aim of cultivating affectionate, intelligent and honest youth. Formerly when the College was in Soochow, the tutorial system had long been in practice. When it was under the management of Dr. Williams there were already very carefully drawn up schemes relating to this system. Since last year the Ministry of Education promulgated the 12 principles governing the tutorial system to be carried out by middle and higher schools, the College has again adjusted the original tutorial system and revised the principles governing the execution of the Soochow University Tutorial System. Regulations for the training and guidance council as well as the necessary tables and forms for this tutorial system have also been revised. It is hoped that

greater improvement will be made to the various projects relating to this system. The following are some of the more important items that have been undertaken during this term:

1. **Entrance week of new students:** There are over 250 new students joining the first year of this College this term. In order to help these new students, graduates of middle schools, to speedily adjust themselves to the new environment and make progress in their studies it is most important to give them the necessary guidance at the very beginning. Hence, staff members and alumni were first appointed by the College to form a committee to arrange the program and the various schemes for this first week of entrance of new students. The result was considered to be very satisfactory. The alumni and the various fellowships of the College

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have been specially energetic and enthusiastic in rendering their services. As a result, over 150 new students have joined the various fellowships, the number of which has also doubled. At present there are twelve Fellowships which have helped to promote the spirit and the execution of the tutorial system.

2. **Revision of rules for guiding the life of students:** During this extraordinary time and in this special environment it is very essential to pay special attention to the life of the existing colleges. Any carelessness or negligence on the part of the college would have bred confusion which would naturally affect the general condition. Therefore, under the circumstances it must not be neglected to plainly define the rules so as to enable the teachers and students to fully understand the meaning and purpose of the same. At the beginning of this term attention was devoted to this question and accordingly rules have been revised for guiding the life of students to be carried out by the students life guidance committee. During this term all activities and group organizations have been carried out according to the following regulations so that the life of students has been going on smoothly:

(1) The aim of these regulations is to plan for the safety of the students as well as the college according to the special environment.

(2) Any groups or individuals of the college should follow strictly the regulations in undertaking any activities that are connected with the College or the name of the College.

(3) Any individuals should not make use of the College name to form any organization or publish anything outside of the College.

(4) This term all group organizations and extra-curricular activities should be registered with the guidance committee as well as to first get the permission of the College Administration Department before anything is formed or carried out.

(5) This term one or more teaching staff should be invited to be responsible for the directing and guiding of any group or activities.

(6) This term the nature of the activities of the various groups should be restricted to educational, religious and social work only.

(7) Under the present conditions with the exception of the few existing publications the College name should not be used for any other publications.

(8) Notices must be censored and passed by the responsible staff appointed by the College before they could be posted up.

(9) In holding any educational lectures, fellowship or social meetings, the College should first be notified of the date, the meeting place and the program. The advisors of the respective meetings should be present. If outsiders are invited to participate or give lectures, it is necessary to first get the approval of the advisors of the respective council or fellowship.

(10) After being approved by the Administration Council of the College these regulations are to be carried out by the Guidance Committee of Students Life.

(11) Regulations other than the above could be adjusted by the Guidance Committee of Students Life.

3. **Assistance to students of poor scholastic standard:** In recent years on account of the war, the standards of students have been greatly affected. Owing to the great number of new stud-

ents this term the standard has been more uneven. According to the result of the first test there were 358 students in the Arts and Science Departments who fell to the fourth and fifth grades in some of their subjects, i.e. about

54% of the total number of students. Among these 358 students the majority of them had only one or two subjects with poor grades. Nevertheless there were some who had poor grades in four or five subjects.

Statistical Result for the First Test

Those having one subject in the 4th grade 133.
 Those having one subject in the 5th grade 42.
 Those having two subjects in the 4th grade 72.
 Those having two subjects in the 5th grade 8.
 Those having three subjects in the 4th grade 12.
 Those having three subjects in the 4th or 5th grade 25.
 Those having three subjects in the 5th grade 6.
 Those having four subjects in the 4th grade 1.
 Those having four subjects in the 4th or 5th grade 13.
 Those having four subjects in the 5th grade 4.
 Those having five subjects in the 4th or 5th grade 2.

There were 140 students who failed in one or more than one subject (5th grade), i.e. 21% or over one-fifth of the total number of students. There were 42 students who failed in two or more than two subjects, i.e. 6% of the total number.

Consequently the question of "How to assist the students having poor grades?" became the central problem of discussion in the second tutorial meeting. From this three sub-problems were raised: (1) Who are responsible for the assistance? (2) What are the causes for the poor result of studies? (3) What are the means of assistance? The solution to the No. 1 problem was that it should be undertaken cooperately by the respective teachers, the dean, the respective tutors and the head of the tutors. List of names of students having poor grades in which subjects and in which grades should be sent to their respective tutors and teachers by the dean and the head of the tutors. With regard to the No. 2 problem the following were found to be the most likely causes and so diagnoses and remedies are necessary:

- (1) The difficulties of dialect—English or other dialects.
- (2) Taking too many subjects.
- (3) Unsuitable choice of subjects—too advanced or too difficult.
- (4) Not making use of their time properly.
- (5) Lack of ability and habit to study effectively.
- (6) Undertaking too many extra-curricular activities.
- (7) Lack of interest in their studies.

(8) Not diligent enough in their studies, laziness.

With regard to the No. 3 problem it could be solved by:

- (1) Ascertain the difficulties and their causes.
- (2) Adjust the curriculum of their subjects.
- (3) Restrict their extra-curricular activities.
- (4) Assist them to make proper use of their time.
- (5) Show them the ways of studying.
- (6) Encourage them to be more diligent and more energetic.
- (7) Open special classes for them to study.

This term there are 38 groups with 38 tutors in the Arts and Science Departments of this Col-

lege. Every group has its own schemes and methods. The above report is made out of the more important features of the whole college in order to respond to the

request of the editor of the China Christian Educational Quarterly. It is hoped that readers will correct any mistakes in the same. S.C. Wong.

CONDUCTING OF STUDENTS HEALTH CONTEST*

The Ministry of Education together with the Ministry of Social Affairs have recently promulgated to all the cities of the various provinces regulations concerning the holding of students health contest. It has been fixed that every year the week for National Physical Health Movement should fall on from May 5th to 12th. On that very date a physical health examination should take place and such an examination should be undertaken jointly by the local Kuomintang Department, Education Department and Social Affairs Bureau of the various provinces. All students of local middle and primary schools should participate in this health contest. The regulations for this health contest are as follows:

(1) For the purpose of encouraging the students to protect their health so as to promote the health of the nation, the Central Social Affairs Department and the Ministry of Education have concurrently arranged these regulations.

(2) All municipal Kuomintang offices, education departments and social affairs bureaux of the various provinces should follow these regulations and conduct a joint health contest in their own locality.

(3) Students health contests should first be attempted in bigger cities and later be carried out in smaller towns or districts.

(4) The first step in conducting this contest is to carry out a physical health examination.

Judgement is made on the result of this examination and prizes are to be given separately. But universality should be taken as its principle. The charts for such examinations can be made similar to those used for the Chungking Municipal Students Health examination.

(5) For the time being the participation of this health contest is limited to middle and primary school students only. All students of public or private schools in the contest region should take part.

(6) This contest should be divided into two kinds:

(a) Group Contest—taking a school as a unit. Schools may be divided into 4 divisions—senior middle, junior middle, higher primary and lower primary and kindergarten pupils. The results of those consisting of two or more of the above divisions should be counted as a whole.

(b) Individual Contest—taking a student as a unit. This should be divided into two kinds—the male and the female. Students up to the health standard should all be termed "healthy student" without other distinction.

(7) The programme for the health contest should be carried out in the following two ways:

(a) Preliminary contest—This should be undertaken by the principal of the school together with the school physician, physical Education teacher and form mas-

*Translation.

ters. A certain number of the more healthy students should be chosen out of each division to take part in the final contest. The number of students should be fixed by the local Kuomintang office together with the social affairs bureau and education department. Schools without any school physicians should engage local doctors or hospitals to carry out this physical examination.

(b) Final contest—The municipal Kuomintang offices, education departments and social affairs bureaux of the various provinces should entrust private or public hospitals or doctors to undertake this examination.

(8) In the holding of this health contest the municipal Kuomintang office, education department and social affairs bureau may appoint a certain number of representatives connected with the various organizations as well as physical Education and Sanitation specialists to constitute a special committee to look after this examination and contest. Regulations governing the forming of this committee are to be drawn up by the respective cities of the various provinces.

(9) Prior to the holding of this contest it is necessary to call a meeting of all the principals of the various schools of the same locality and to appoint officers to inspect the execution of this health examination of the preliminary contest.

(10) It is essential to have as much publicity as possible during the days when the contest is going on as well as to display health exhibition, show moving pictures of health education and broadcast health lectures in order to arouse the attention of the community. Parents and elders of students

should be invited to witness these preliminary and final contests.

(11) All necessary expenses incurred by this health contest should be borne and raised by the municipal Kuomintang offices, education departments and social affairs departments of the various provinces. All expenses incurred by the preliminary contest should be borne by the respective schools which are to be disbursed from the school's general expenditure.

(12) Separate statistics should be made with regard to the physical defects of the students discovered by the examination and prompt measures should be taken to treat the same. The fees for such medical treatments are to be paid out of the education fund. A contract should be arranged with the local medical organization to undertake such group treatments giving special terms to students.

(13) The municipal Kuomintang offices, education departments and social affairs bureaux of the various provinces should submit separate reports of this contest to the Central Social Affairs Department and Ministry of Education.

(14) The national physical health movement should take place every year during the week from May 5th to 12th when the physical conditions of students are examined. On the Children's Health Inspection Day on May 15th, children's physical condition is to be examined.

(15) These regulations are promulgated by the Central Social Affairs Department and the Ministry of Education to the municipal Kuomintang offices, education departments and social affairs bureaux of the various provinces for execution.

THE NUMBER OF UNIVERSITY AND MIDDLE SCHOOL STUDENTS DEPRIVED OF EDUCATION BY THE WAR.*

According to an announcement by the Ministry of Education there were 183 technical and higher institutions in the whole country out of which 129 were in the fighting zone i.e. 66.7% of the total. The total number of students in higher institutions was 56,716 but 40,400 or 71.2% of the total number of students have been deprived of education on account of their colleges being

in the "occupied" territory. The total number of students in middle schools was 572,000 and the number of students who have been deprived of education amounted to 247,000, i.e. 43.1%. The total number of private and public libraries in the whole country was 2,912 out of which 1,436 are in the fighting or "occupied" zone making 49.3% of the whole. (Nov. 29th 1939).

The Present Situation

DR. Y. Y. TSU BECOMES ASSISTANT BISHOP

In the service of Consecration in Holy Trinity Cathedral, on Wednesday May 1, 1940, the Feast of St. Philip and St. James Apostles, the Rev. Yu-yue Andrew Tsu, Ph.D., was consecrated as Assistant Bishop to the Right Reverend Ronald Owen Hall of Hongkong for work in Yunnan and Kweichow. Bishop Tsu thus became the eighth Chinese bishop in the Chung Hwa Sheng Kung Hui.

Bishop Tsu is in a double sense the son of the Church in China, for he was born in Shanghai December 18, 1886, the son of the Rev. and Mrs. Hyoh-daung Tsu, who were students of Archdeacon and Mrs. E. H. Thomson, pioneer missionaries of the American Church in Shanghai. His father was formerly rector of the Church of Our Saviour in Hongkew. The name Yu-yue, given to Bishop Tsu by his father at baptism means "Friend of Fishermen", referring to Christ's disciples. Bishop Tsu studied at St. John's University and Theological School and was ordained Deacon in 1907. He is the second student from the St. John's Theological School to become Bishop in the Chung Hwa Sheng Kung Hui. The first was the Right Reverend Shen Ts-kau, now Bishop of Shensi.

The Consecration Service was a visible sign of the unity of the Church, for the seven bishops who took part in the Consecration numbered Chinese, American, Canadian and English bishops, all members of the Chung Hwa Sheng Kung Hui. The congregation was made up of Chinese Christians of many denominations. Representatives from the Christian colleges and Christian organizations in Shanghai as well as many missionaries attended the service. The Cathedral was filled and some members of the congregation had to stand at the back.

The Consecration Procession

The long and impressive procession which moved into the Cathedral at ten o'clock came from the Cathedral School Court and was made up in the following order: the Crossbearer; a joint choir of seventy-four voices made up of the choir of St. Peter's Church, the student choir of St. John's University, the student choir of St. Mary's Hall, the choir of the St. John's Pro-Cathedral; the Registrar of the Chinese Church, Mr.

*Translation.

Li Mo-hsi; the Secretary of the Board of Missions, Mr. Archie Tsen; the clergy of the Kiangsu Diocese, more than twenty in number; the visiting clergy which included the four clergy from Holy Trinity Cathedral and a Japanese clergyman from Nagasaki; a second Crossbearer; the Master of Ceremonies, the Rev. Montgomery Hunt Throop, S.T.D.; the Preacher, the Rev. Francis Lister Hawks Pott, D.D., S.T.D., President of St. John's University; the Litanist, the Rev. Yao Hsien-yang; the Rev. Andrew Yu-yue Tsu, B.D., Ph.D., with his attending Presbyters, the Rev. Lin Pu-chi, M.A., S.T.D., and the Rev. Kuo Shu-ching; the following Bishops, the Right Rev. Curtis of Chekiang, the Right Reverend F. Houghton of Szechuan; the Right Reverend William Payne Roberts of Shanghai; the Right Reverend Lindel Tsen of Honan; the Co-Consecrators and Presenting Bishops, the Right Reverend S. T. Mok of Canton and the Right Reverend Daniel Trumbull Huntington of Anhwei; the Presiding Bishop's Chaplain with Pastoral Staff, the Rev. Stephen S. H. Wei; and lastly the Consecrator, the Most Reverend Francis Lushington Norris, D.D. of North China.

The Service

The Epistle for the service was from Acts 20:17ff, the Gospel from John 21:15ff. The hymns used were Hark, the sound of holy voices; Jesus calls us o'er the tumult; The Church's one foundation; The King of Love my Shepherd is; Alleluia, sing to Jesus. The sermon of the Consecration was preached by the Rev. Francis Lister Hawks Pott, D.D., S.T.D., a former teacher of the new Bishop on the subject of The Living God, from I. Timothy 3:15. Dr. Pott presented the nature of the Church and the special function of the Church at this critical time. The Church should promote the spirit of internationalism, the Church must have a social gospel, the Church must provide leadership.

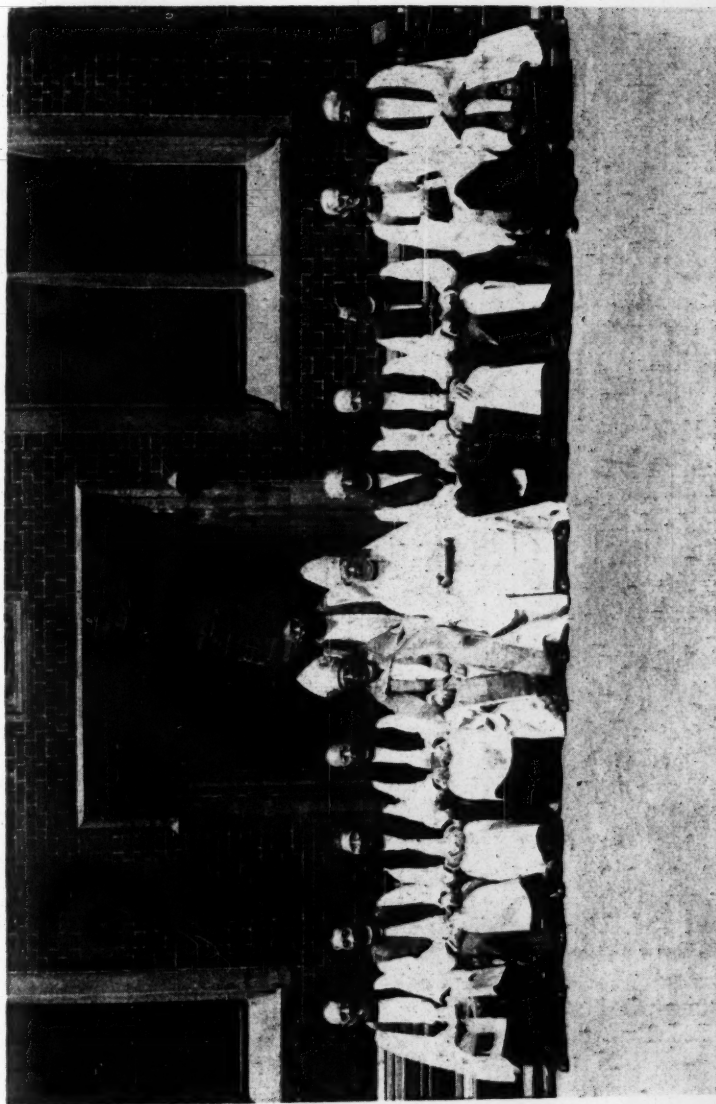
Bishop Tsu's Work in China and America

Bishop Tsu is well known for his educational and religious work both in China and the United States. After his work at St. John's University Bishop Tsu continued his studies in New York City. He studied at General Theological Seminary, receiving his B.D. degree in 1909. At the same time he studied at Columbia University, where he majored in the Social Sciences and received the Ph.D. degree in 1912. Bishop Tsu was advanced to the priesthood in New York City by Bishop Greer in 1912. He later returned to the United States for study on a fellowship awarded by Union Theological Seminary, New York City for the year 1920-1921.

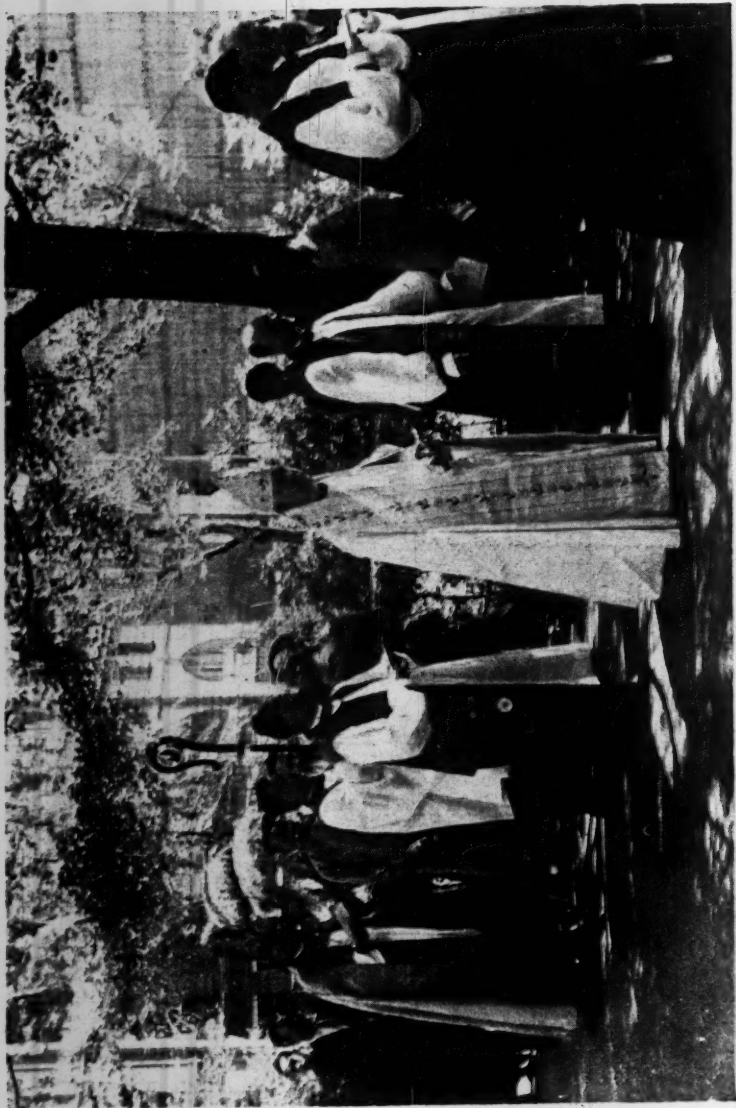
Both in China and the United States Bishop Tsu has taken special interest in student work. During his first period of study in New York he was one of the founders of the Chinese Student Christian Association in America, an organization which still continues effective among Chinese students in American institutions. From 1921-1924 he was General Secretary of this organization in the United States. During his four visits to the United States Bishop Tsu has lectured extensively in American colleges and student conferences as well as in many churches.

Educational Work

Bishop Tsu is one of the early students of Chinese sociology, the subject upon which he did special work for his doctorate. From 1912 to 1920 and from 1935 to 1939 he was Professor of Sociology at St. John's University. At Peking Union Medical College Bishop Tsu was Secretary of Religious and Social work from 1924-1931. The next year Bishop



Those who took part in the Consecration Service for the Right Reverend Andrew Yu-yue Tsu, as Assistant Bishop of Hongkong for work in Yunnan and Kweichow, May 1, 1940 in Holy Trinity Cathedral, Shanghai. The Rev. Montgomery Hunt Throop, S.T.D., Master of Ceremonies, the Right Reverend P. Lindel Tsen, Diocese of Honan (Canadian Mission); the Right Reverend S. T. Mok, Assistant Bishop of Hongkong (Church Missionary Society); the Right Reverend Andrew Yu-yue Tsu, Assistant Bishop of Hongkong; the Most Reverend Francis Lushington Norris, D.D. of North China, the Consecrating Bishop (Society for the Propagation of the Gospel); the Right Reverend Daniel Trumbull Huntington, D.D., Bishop of Anking, (American Church Mission) the Presenting Bishop; the Right Reverend John Curtis, D.D., Bishop of Chekiang, (Church Missionary Society); the Right Reverend F. Houghton, Bishop of East Szechuan (China Inland Mission); Dr. F.L. Hawks Pott, D.D., S.T.D., president of St. John's University, the preacher; and the Litanist, the Rev. Yao Hsien-yang. At the back is the Presiding Bishop's Chaplain with pastoral staff, the Rev. Stephen S. H. Wei.



Part of the procession at the Consecration of the Right Reverend Andrew Yu-yue Tsu as Assistant Bishop of Hongkong for work in Yunnan and Kweichow, May 1, 1940 at the Holy Trinity Cathedral, Shanghai.

Reading from right to left: The Rt. Rev. John Curtis, D.D., Diocese of Chekiang; the Rt. Rev. F. Houghton, Diocese of East Szechuan; the Rt. Rev. William P. Roberts, Bishop of Kiangsu; the Rt. Rev. Daniel Trumbull Huntington, D.D. Diocese of Anhwei, the Presenting Bishop; the Rt. Rev. P. Lindel Tsen, of Honan; the Presiding Bishop's Chaplain with Pastoral Staff, the Rev. Stephens S. H. Wei; lastly the Consecrator, the Most Rev. Francis Lushington Norris, D.D. of North China.

Tsu spent in the United States on the faculties of the Pacific School of Religion, Berkeley, California and of General Theological Seminary, New York City, as Visiting Professor on Missions and Chinese Culture. From 1932 to 1934 he was Secretary of the National Christian Council, a central organ for the Christian Church in China. In 1934 he was offered the position of General Secretary of the Council.

Bishop Tsu has been a delegate from China to the International Missionary Council Conferences at Lake Mohonk, New York and at Oxford, England. He was a member of the Chinese delegation at two conferences of the Institute of Pacific Relations, Banff, Canada, 1932 and Yosemite Park, California, 1936.

Social Service Work

Bishop Tsu has taken an active part in Social service work in China. For many years he was a member of the China International Famine Relief Commission. He was Executive Secretary of the International Red Cross of Shanghai for war relief work during the Shanghai war, 1937-1938. During the past years he has been active in civilian war relief work in western China, organizing medical work and hospitals. He has served in an advisory capacity to the government for the youth training work. Bishop Tsu has been on the National Committee of the Y.M.C.A. movement of China, a member of the International Institute of China and other organizations.

EXTRACTS FROM THE REPORT 1937-1939 OF THE WEST CHINA UNION UNIVERSITY COLLEGE OF MEDICINE AND DENTISTRY

Historical Statement

The West China Union University was organized in 1910 by four missionary societies, representing three countries, United States of America, Great Britain and Canada. In 1918 a fourth society also from Great Britain, joined the union, and in 1925 the women's boards of these societies were added to the supporting bodies when the university became coeducational. The Faculty of Medicine commenced work in 1914 and the Faculty of Dentistry in 1919. These two faculties were united in 1929 to form the College of Medicine and Dentistry.

The university, including its three academic colleges of Arts, Science, and Medicine and Dentistry, is registered with the National Government of China and also grants degrees on the authority of the Board of Regents of the University of the State of New York. It is supported in the United States, Canada and Great Britain by the Board of Founders and in China by the Board of Directors. According to its constitution the various supporting mission boards contribute the missionary members of the staff and in addition make grants towards the support of the university and its residential colleges. The university also receives financial aid from the Ministry of Education, the Szechwan Provincial Bureau of Education, and various foundations, government bureaux, endowment funds and private benefactions. Receipts from student fees form a very small proportion of the university's annual income.

The university is organized on the basis of three academic colleges and six residential colleges. The College of Science includes a four-year course in pharmacy. Every student must register in one of the residential colleges as well as in an academic college and in the university. The medical course, according to government regulations, consists of six years. But an additional year of work in the basic sciences, lan-

guages and general culture is required. The dental course also consists of six years with a similar pre-dental year. The final year of the six-year course is a rotating internship. The annual fees are N. C. \$68.00; board and other expenses amount to approximately N. C. \$200.00 per annum.

The two war years, 1937-1939, have been among the most significant in the history of medical and dental education in West China. The Autumn term of 1937 opened with a very much larger freshman enrollment than had been expected. This was due to an order from the Department of Education that all Szechwan universities should hold second entrance examinations in order that those students who had planned to enter "down-river" institutions should not be denied the opportunity of university education. As a result a huge and unwieldy class was admitted, and of this class a very large percentage signified their desire to study medicine or dentistry.

Our War-Time Guests

Early in the term we received inquiries from the Colleges of Medicine and Dentistry of the National Central University in Nanking and from Cheeloo University Medical School in Tsinan, asking for accommodation in Chengtu. Both institutions were assured of a welcome, and moved to Chengtu. The National Central University College of Medicine is a relatively new institution having been established in 1934 with a six-year course. Hence in 1937 their most advanced class was commencing its third year. The first year was kept in Chungking, where it received instruction in the Science College of the N. C. U., for the main portion of that university had established itself in that city. The second and third year medical students numbered a few over thirty.

Soon after the arrangements had been made for the coming of the N.C.U. Colleges of Medicine and Dentistry a telegram was received from Tsinan asking if the W.C.U.U. would welcome the Cheeloo Medical students as guests in Chengtu. An invitation to staff and students was sent by return telegram, and soon after that about seventy-five students, accompanied by eleven members of the teaching staff and three technicians, arrived in Chengtu. They had travelled by train to Hankow, thence by river steamer to Chungking, and then by motor bus to Chengtu. When the first bus load arrived arrangements for their reception were not quite complete, but camp cots were hurriedly borrowed and the students established in the basement of the Si Shen Tsi Street Church of the Church of Christ, while members of the staff were entertained in the homes of the W.C.U.U. faculty. The following members of the Cheeloo staff arrived during the 1937-1938 session: Dr. Eugene Chan, (Ophthalmology); Dr. H. C. Chang, (Histology and Embryology); Mr. T. S. Chang (Physiology); Dr. P. I. Fan (Pediatrics); Dr. P. C. Hou, (Pathology); Dr. K. C. Lang, (Otolaryngology); Mr. T. W. Li (Biochemistry); Dr. L. C. Lin, (Medicine); Dr. Y. Y. Liu, (Surgery); Dr. T. M. Pi, (Public Health); Dr. L. M. Yeh, (Anatomy).

The arrangements made with Cheeloo were quite different from those made with the National Central University. Cheeloo students registered in the W.C.U.U. as "guest students" and the Cheeloo staff members joined the W.C.U.U. faculty as guest teachers. No equipment was brought and no administrative officers accompanied the guest school. Hence the students joined with those of the W.C.U.U. in common classes, and for their instruction and housing were entirely dependent upon the equipment, supplies and accommodation of the host university. They

paid fees to the W.C.U.U. (for the autumn term at a reduced rate because of their late arrival), and the Provincial Bureau of Education made a grant to the W.C.U.U. of N.C. \$1,000.00 to assist in the preparation of dormitory accommodation. Cheeloo University continued to pay the salaries of its staff in Chengtu. No Cheeloo students of the interne class came to West China since this class had been assigned by the government for service with the air force, but students were received into each of the other six years.

Graduating Class of 1938

The college graduated thirteen students in medicine and eight in dentistry in June, 1938, slightly the largest class to that date. But in many ways the work of the year was carried out under difficulties, not the least of which was the largest furlough list of staff in the history of the institution. No less than ten of the foreign staff were absent during most of the year, and two of the senior Chinese staff were abroad for study, while one other, Dr. Lu Djong-lin, associate professor of ophthalmology, resigned to enter practice in Chungking.

New Adjustments for 1938-1939

The academic year 1938-1939 was one of advance for the College, and many significant changes took place, most of which, we believe, indicate very decided progress.

When it became evident that the war would continue for some time the College felt the necessity of entering into a more permanent arrangement with the guest institutions than had hitherto been reached. It was quite possible to carry on the preclinical courses as in the previous session, i.e. complete union with Cheeloo and close co-operation with the National Central, but such an arrangement could not be extended into the clinical years without great difficulty. With the commencement of clinical work in the N.C.U. College of Medicine a *modus operandi* had to be discovered. Either complete union or complete separation seemed the only possible alternatives, and complete separation with the carrying on of rival hospitals seemed neither advisable nor Christian. Only with the greatest difficulty could the N.C.U. have established a hospital in Chengtu and suitably equipped it in war time as a teaching institution. The third alternative of asking the N.C.U. to move to another city, say Chungking, was not even seriously considered. Hence, at its January (1938) meeting, the faculty of the College of Medicine and Dentistry of the W.C.U.U. issued an invitation to Dr. S. N. Cheer, dean of the N.C.U. College of Medicine, to become director of clinical studies for the combined colleges in Chengtu.

Dr. Cheer finally agreed to accept the office upon one condition: that the various mission hospitals in Chengtu should be united into one institution with centralized administration and pooled finances. It will be necessary here to recall a few points in the history of the mission hospitals in Chengtu in order to make clear the reasons for this conditional acceptance of office by Dean Cheer.

Organization of the United Hospital

Of the five missions united in the W.C.U.U. two only had commenced medical work in Chengtu prior to the establishing of the University. The United Church of Canada, formerly the Canadian Methodist Mission, had three hospitals in the eastern section of the city; a hospital for men, established in 1892, a hospital for women and children, established in 1894, and a dental hospital, established in 1909. The Methodist Episcopal

Mission had established a general hospital in the southern part of the city in 1893, and this had been converted into a special eye, ear, nose and throat hospital in December, 1928. Schools of Nursing were established in both the Men's Hospital (1914) and the Hospital for Women and Children (1915). In addition the M.E.M. maintained a School of Midwifery founded in 1931. The only other forms of medical work under Protestant mission auspices in Chengtu were the University Student Health Clinic, the University Dental Clinic, and the West China Council on Health Education, which was a union project established for the general dissemination of public health information. With the exception of the Schools of Nursing and the School of Midwifery, which were loosely affiliated with the University, each of these institutions was used by the College of Medicine and Dentistry for clinical teaching. In order to better co-ordinate their work a Chengtu Hospitals Board was formed in 1929. Although it had been the hope of many at the time of the organization of the Board that it should eventually result in a complete centralization or control over the various hospitals, this hope had not been realized. The Hospitals Board remained advisory only, and for two or three years preceding the war it had met only on relatively rare occasions. However, the organization and aims of the Board had been sanctioned by the various Mission Boards, which owned and controlled the Chengtu hospitals. Thus, it made possible the immediate consideration of Dr. Cheer's conditional acceptance of the directorship of clinical studies in the suggested union set-up. A meeting of the Chengtu Hospitals Board was called, and it approved of the organization of a United Hospital, and forwarded this suggestion to the various mission bodies and universities concerned. In due time unanimous approval was given to the project, and the United Hospital of the Associated Universities in Chengtu was set up. Into this new organization went the Men's Hospital, the Dental Hospital and the Hospital for Women and Children of the United Church of Canada, the Chengtu Eye, Ear Nose and Throat Hospital of the Methodist Episcopal Mission, and the West China Union University Dental Clinic, and later the Tuberculosis Sanatorium of the W.C.U.U. The new organization provided for a director, a general superintendent, unit superintendents of the various sections, a general superintendent of nurses to be concurrently the principal of the United School of Nursing, and pooled finances under a common treasury.

New O. P. D. Building

The large number of students included in the union institution made the former union outpatient department, located at the Hospital for Women and Children, much too crowded for satisfactory teaching work. Hence the provision of an enlarged O. P. D. was an immediate necessity. Many plans for this were considered, but finally it became evident that it would be necessary to build. Hence a new one-storey building was erected in front of the Men's Hospital. This building is brick up to the bottom of the windows and Chinese stucco above. The former O. P. D. entrance was rebuilt and the old original O. P. D. buildings and student dormitory buildings were remodelled and included in the building. The dental clinic was transferred to this section and the former dental hospital was made available as a dormitory for male students. The remodelling and building cost about N. C. \$10,000. Towards this sum the China Foundation made a grant of \$3,000 and the W.C.U.U. supplied \$6,000. The latter grant was made possible by the Szechwan Bureau of Education granting \$6,000 towards the budget of the College for the purchase of microscopes.

It was the hope of many that all O. P. D. work should be centralized in the building in order to facilitate reference of patients from one clinic to another. However, this has not proved feasible on account of lack of space and other facilities. Hence the obstetrics, gynecology and public health clinics are carried on in the old O. P. D. building at the Hospital for Women and Children and the Eye, Ear, Nose and Throat clinics are maintained, as before, at the Shensi Street Hospital. However, the new O. P. D. is functioning admirably and has resulted in a much more efficient type of outpatient teaching than would have been possible in the congested quarters formerly available.

First Year's Operation

The organization and first year's operation of the United Hospital may be regarded as a success. Although many difficulties were encountered in organization and many doubts at first prevailed as to the possibility of successful operation of the new institution, most of these have been overcome. There is general agreement that the educational efficiency of the hospital for students, internes and other house staff has been increased. The number of patients treated has been greater than in any previous year, and financially the year closed with a balance on hand. It is true that this was possible only because of assistance received from the China Foundation, which granted N.C. \$15,000 towards salaries and laboratory expenses, the West China Union University which made a grant of N.C. \$3,000 for the maintenance of free beds in the hospital, the National Central University which took over certain salary payments, and also because fees were raised. Public ward rates were increased from 50 cents to 60 cents per day, and semi-private wards were made proportionately more expensive. In view of the very great change in the rate of exchange and the fact that most of the drugs and laboratory reagents must be paid for in foreign currency, this increase must be regarded as very moderate indeed.

Although the number of beds has been increased in both the men's and women's units, both hospitals have been well filled, and often it has been impossible to admit patients because of lack of space. This was in spite of the fact that forty beds previously devoted to tuberculosis were made available for other patients by the opening of the sanatorium. The present capacity of the various units is as follows:

Men's Hospital	175 beds
Hospital for Women and Children	125
Eye, Ear, Nose and Throat Hospital	80
Tuberculosis Sanatorium	40
	<hr/>
	420 beds

Curriculum Changes

The organization of the United Hospital was but one phase of the united program in clinical teaching. In view of the fact that three medical schools were involved, all of whom had developed their individual peculiarities, the curriculum had to be unified. This involved fewer difficulties than was anticipated, for all institutions readily agreed to adopt in the fourth year a common curriculum which provided for certain individual modifications to accommodate the slightly different subjects that had been taught in the third year. For instance W.C.U.U. and Cheeloo had both completed the prescribed courses in physical diagnosis and in laboratory diagnosis but had postponed until the fourth year the work in special pathology. The N.C.U., on the other hand, had

completed its course in pathology in the third year but had left until the fourth its courses in both physical and laboratory diagnosis. By careful arrangement of class timetables it was quite possible to provide for these differences. Otherwise everything, with one minor exception, was in union. With the opening of the autumn term in 1939 the work of the fifth year will be unified in similar fashion. Perhaps the greatest alteration in the curriculum is the proposed introduction of the system of clinical clerkship. The didactic work in most of the major subjects is now being completed in the fourth year so as to leave most of the fifth year free for the students to alternate as clinical clerks (junior internes) among the various departments. This has made the fourth year an exceedingly heavy one, but we are confident that the increased practical experience gained in the fifth year will fully compensate for the increased number of hours of work in the fourth year. During the fifth year we plan that lectures and general clinics will occupy not more than two hours of each day, probably the first and last hours each morning. In addition one afternoon a week will be devoted to the course in operative surgery upon animals.

The provision of several small laboratories for the exclusive use of internes is another important advance. Due to the greatly increased number of internes more detailed work and more laboratory work now is required from each student. Our former small classes did not permit of this important training, and most of the hospital laboratory work was delegated to technicians.

Cheeloo: 1938-1939

A further change from the previous year was the altered status of Cheeloo University. With the coming of President S. T. Liu to Chengtu, Cheeloo University organized itself into a separate body on the campus of the W.C.U.U., using the buildings and equipment of the W.C.U.U. but having many of its own administrative officers. Dr. H. C. Chang was elected acting dean of the Medical School in Chengtu, and set up his own administrative office. The university accepted many new students and welcomed back many former students who had been scattered among other institutions or had not been in attendance at any college for the previous year. Cheeloo student dormitories for men and women students are now under construction on the campus of the W.C.U.U.

Tuberculosis Sanatorium

A further important addition to the facilities of the College during the year was the purchase and renovation of what has been known for many years as the Liu Pei-yuin Orchard property for a Tuberculosis Sanatorium. This is a property of some 14 Chinese acres, situated west of the Union Middle School and south of the Radio Station. It includes a large one-storey quadrangle style Chinese building, and this was very successfully remodelled to form a satisfactory hospital set in the ideal surroundings of an apple orchard and vineyard. Forty beds were installed, and under the superintendency of Dr. Gordon G. B. Lo this new venture has proved a great success. The idea originated with Dr. Harold G. Anderson, and before he left Chengtu in July, 1938, he had received the first subscription of N.C. \$1,000 towards this project. A further \$1,100 was received locally in subscriptions and the remainder of the cost, which amounted to about \$24,000, including the erection of a residence for the superintendent, has been provided for by a grant from the C. M. S. and certain special subscriptions secured in England by Dr. Anderson. The College would record its gratitude to those who have made possible this very fine extension to its work.

Leper Hospital

In the summer of 1932 Dr. James L. Maxwell, accompanied by a group from the W.C.U.U., investigated the prevalence of leprosy in the Chien Ch'ang Valley region of south-western Szechwan. As a result of his studies Dr. Maxwell concluded that leprosy was as prevalent in this section of the province as in either Kwangtung or Shantung, previously considered to be the most seriously infested areas in China. Previous surveys by Dr. Wallace Crawford had indicated that leprosy also occurred in many other parts of Szechwan, where it appeared to be endemic in certain centers.

As a result of the information obtained from these surveys an appeal was made to the Mission to Lepers to provide support for a Leper Hospital in Chengtu. This the Mission generously agreed to contribute, and the hospital is now under construction. It consists of a series of one-storey buildings conveniently arranged like the spokes of a wheel. The site is south of the main college building, and immediately south of the proposed pharmacy building.

This hospital will supply a very distinct need in this part of the country by bringing hope to the most hopeless section of its population. Many of the lepers are aborigines inhabiting the border regions, and to these more primitive races the West China Union University has long felt a very special responsibility. We believe that the bringing of selected cases to Chengtu for treatment will not only do much for the individuals so helped, but will also contribute to the bettering of conditions for the whole borderland.

The College would place on record its gratitude to the Mission to Lepers for this generous assistance through the provision of a hospital and an annual maintenance grant. Dr. Wallace Crawford, as chairman of the Department of Hygiene and Public Health, will be in charge of this work, which will endeavor to minister to the spiritual as well as the physical needs of the lepers.

Construction of University Hospital

Actual construction on the new university hospital was commenced soon after the return from furlough of Mr. Walter Small, the building superintendent, in July, 1938. The laundry and shops had been erected during the previous year, and the laundry had then been turned over to the University of Nanking as a teaching building. This is a commodious building, and by using many temporary wooden partitions to subdivide the relatively large rooms a very great deal of accommodation became available for the use of one of the W.C.U.U.'s guest institutions: The Shops Building, which is connected at one end to the laundry, at present accommodates the machine shop, the tinsmith's shop, a hardware storeroom, the laboratory of odontology, and the preclinical and dental branch library. The machine shop is well equipped, and the College is grateful indeed to the China Foundation for its grant of N.C. \$15,000 which enabled us to establish the shop. It has already proved its usefulness through the repair and manufacture of laboratory and hospital equipment.

The first section of the hospital proper on which construction started was the isolation wing and internes' quarters. The former was made possible by a special grant of U.S. \$3,000 from the Rockefeller Foundation and the latter was the result of a promise on the part of the graduates in medicine to raise N.C. \$15,000 by the summer of 1940. Some of this money has already been subscribed and is in the hands of the bursar.

This building is now nearing completion, and may be the first part of the hospital to be occupied. The College wishes to record its gratitude to its graduates for their interest in their Alma Mater which has caused them to undertake this generous contribution towards the erection of one very important portion of the new hospital.

At the present time construction on the main part of the hospital is proceeding and the new O. P. D. building has already been roofed. Towards the cost of the latter the Rockefeller Foundation made a grant of U.S. \$20,000 and also contributed U.S. \$15,000 towards the cost of equipment of the hospital. The British Boxer Indemnity Fund Commission has contributed N.C. \$75,000 towards the cost of hospital erection and the China Foundation a further N.C. \$75,000 towards the cost of equipment. The balance has come from personal gifts, very largely secured through the efforts of Chancellor Joseph Beech. Medical education in West China has been placed in a position of permanent indebtedness to Chancellor Beech for his very successful work in obtaining the money necessary for the erection and equipment of the university hospital, and for his constant interest in the problems of medical and dental education here.

The Library

The library of the College has made further progress in at least two different directions during the past year. The former numerous departmental libraries have been discontinued, and instead of these three branch libraries have been opened. The preclinical and dental branch is housed for the time being in the new shops building and is under the efficient supervision of our first full-time librarian, Miss S. L. Lei. The greater portion of the clinical section of our library is located at the Men's Hospital, while the Eye, Ear, Nose and Throat branch is accommodated in the Shensi Kai Hospital. Many of the older books, however, have been left in the main library of the university since the accommodation in the various branch libraries is limited. The preclinical and general clinical branches are conducted as union libraries, for books and periodicals of the National Central University are included with those of the W.C.U.U., and librarians of the N.C.U. share the administrative responsibility with those of the W.C.U.U. We record our grateful thanks to the National Central University for a gift of N.C. \$500 towards the cost of supplying new furniture for the branch libraries. With this money some very fine and permanent library tables and bookshelves have been built, and will eventually be transferred to the permanent library of the College.

The second advance made by the College library has been through the gifts of funds that have contributed towards the securing of many much needed books and periodicals. The Ministry of Education has for the past two years granted N.C. \$2,000 each year towards the library, and the China Foundation made a grant of U.S. \$3,000 for the purchase of books in 1938-39, and a second grant of N. C. \$18,600 for similar purposes in 1939-40. These sums, when added to the regular university budget of U.S. \$925.00 (most of which goes for periodicals), are enabling us to build up a much more adequate library. Much interest has also been aroused in England over library projects in China, and it is possible that we may receive assistance from that country in order to provide still more adequate library facilities for our abnormally large student body. In this connection it must be recalled that the entire Cheeloo staff and student body are dependent upon the library of the W.C.U.U., for Cheeloo brought no equipment of any sort to Chengtu.

Scientific Activities

The general interest of faculty and students in extra-curricular scientific activities has greatly increased. This is evidenced on the one hand by the increasing number of journal clubs, special lectures and scientific societies, and on the other by the research work being attempted.

Almost every department or group of related departments has organized a journal club or has announced a series of special lectures open to the public. Several scientific clubs and societies have been formed, the most outstanding of which is the Chengtu Branch of the Chinese Physiological Society. During the 1938-39 session this society held three meetings, at which a total of 25 papers were read. All these papers represented original work done in one or other of the preclinical departments of the various colleges.

The Department of Anatomy has been interested in a study of the mummies found in West China, in both temples and in burial grounds. A paper on this subject is now in press. The Department of Biochemistry has conducted a vitamin C survey in tuberculosis, carrying on this work in co-operation with the Tuberculosis Sanatorium. In addition several nutrition surveys have been carried out. Both these departments have worked in close co-operation with those of the Central University. The staff of the Department of Physiology of the Central University, under Prof. C. Tsai, has been particularly active in research work and some excellent papers have resulted. Towards the carrying on of some of this work the W.C.U.U. was glad to contribute equipment as well as accommodation. The Department of Physiology and Pharmacology of the W.C.U.U. has made a study of the Chinese drug *ya tan tsu*, reputed to be a specific in amebic dysentery. Preliminary work on further metabolism studies has been commenced. The Department of Pathology, in addition to rendering a real service to many hospitals through its tissue diagnosis, has carried through various parasite surveys in rural populations and in domestic animals. Each of the clinical departments continues active in reporting interesting cases.

Much more can be done to advance our research activities, and the increase of this type of work in the immediate future is essential.

Graduating Class 1939

In June 1939 we graduated 23 students in medicine, and 12 in dentistry, and in addition Cheeloo University graduated 16 in medicine and the N.C.U. graduated 10 in dentistry from the shorter courses. Twenty-three nurses graduated from the School of Nursing of the United Hospital, and three diplomas in Hospital Technology were granted to those who had completed the three year course. Ten diplomas in public health nursing were granted to graduate nurses who had completed the six months' course. Two diplomas in Ophthalmology and Otolaryngology were granted to the candidates who had successfully completed our two-year course in these specialties.

The student body was distributed as follows:

	W.C.U.U. Med.	W.C.U.U. Dent.	Cheeloo Med.	N.C.U. Med.	N.C.U. Dent.	Totals
Premedical	28	12	12	—	—	52
1st year	42	16	21	32	6	117
2nd year	36	15	10	27	14	102
3rd year	19	12	11	15	12	69
4th year	23	11	13	16	10	73
5th year	18	7	16	—	—	41

6th year	24	12	16	—	—	52
Postgraduate	7	2	—	4	—	13
Totals	197	87	99	94	42	519

Some Effects of the War

The greatest effect of the war upon this college has been, of course, the bringing of large numbers of students from other provinces, in addition to the staff and students of the guest institutions now working on our campus. Whereas formerly we were predominantly West China in composition as well as in name, now the dialects of every province in China can be heard throughout our classrooms and laboratories. This mass migration of China's student population has brought with it not only enlarging horizons to our provincially minded and stimulation to our placid ways, but also many problems of adjustment to both the down-river Chinese in our midst and to the original Szechwanese. We are confident, however, that the final result will be a great broadening of vision and a new realization of our responsibilities to the country as a whole. The intellectual life of West China is being quickened in such a manner that return to the prewar isolationist tendencies is quite impossible. Szechwan, from being an outlying and semi-independent province of China, has become the heart of the nation. She herself is now conscious of her place in China's destinies, and the nation as a whole has awakened to the enormous potentialities of her own interior provinces.

It is true that for the time being the war has brought to us many urgent problems of temporary importance from the coast. Instead of being able to bring our goods up the Yangtse River, as has been the time-honored custom, new routes have been laboriously sought out. Motor trucks have been bought and driven by members of the staff from Kwang-chowan, from Haiphong and Hanoi in French Indo-China, from Kunming at the head of the French Railway into Yunnan, and before long will probably be coming also over the Burma highway. With the arrival of so many millions of refugees to the province, building materials have soared in price and have been difficult to secure. Imported articles are now scarce and expensive. The airplane is constantly made use of for transporting small articles, and for carrying members of our staff to and from the coast. The old days of sedan chair travel have passed, and already we find students wishing to come from Chungking to Chengtu at a complete loss if bus tickets are not readily available. In spite of war time difficulties with the new methods of transportation the country refuses to return to the old, slow, primitive, but relatively sure methods.

Our university has also felt the direct as well as the indirect effects of the war. In November 1938 Chengtu was twice visited by Japanese bombing squadrons, but on both occasions they confined their attentions to the air fields. However, on the evening of Sunday, June 11, 1939, a squadron of twenty-seven Japanese planes bombed the city, and dropped scores of incendiary and demolition bombs. A considerable portion of the city was burned, and five or six hundred people were killed. Over three hundred of the wounded were treated in our hospitals and in the university health center. Four bombs fell on the campus, two of which fortunately did not explode. One exploded a few feet from the Baptist Middle School Dormitory, and destroyed the whole north end of the building. Another wrecked one of the residences of the Methodist Episcopal Mission. One girl student was killed, and several injured. The north end of the newly erected hospital laundry building was

damaged, and practically all the glass in the building as well as in the isolation wing and internes' quarters and much of that in the college building was shattered. Doors and windows were blown from their hinges, and plaster fell in many places. The total damage to the university buildings was estimated at N.C. \$50,000.

Since final examinations were scheduled to commence on the morning after the bombing, most of these were postponed until September in order to allow the student body to get over the effects of its first direct experience of the war. Senior students, however, took their examinations after a delay of only a few days, and Convocation was held at the announced time, towards the end of June.

Hopes and Aspirations

After the war, and after the return of Cheeloo, National Central and the other guest universities to their own homes the W.C.U.U. will again be thrown upon its own resources. The awakened West will be deprived of many of its borrowed institutions of higher education, but the demand for scientifically trained physicians, dentists, pharmacists, nurses and technicians will not be reduced. West China has been awakened as never before to the necessity of modern health services. The various interior provinces have established bureaux of health and public health services. These alone will absorb many trained men and women. For instance, this year the newly established Szechwan Bureau of Health under the very capable administration of Dr. C. C. Chen, desired at least twenty qualified physicians to take up the special training course leading to government appointment. They have been able to secure only two or three, while a host of inadequately trained men have applied. The public health services of all the neighboring provinces have sent requests for physicians, and in addition the Red Cross and Army Medical Corps are clamoring for men. Had one hundred graduated in medicine in Chengtu in June instead of less than forty all could have been placed with the greatest of ease.

It is obvious that we can never return to our pre-war level of perhaps a dozen men in medicine and another half dozen in dentistry. The demand is too insistent, and as the only institution of medical and dental education in Szechwan we must be better prepared to meet our vast responsibility. It is inevitable that before many years another medical college will be established in the province, perhaps in Chungking. But for the present the government is depending upon the W.C.U.U. to be the medical college for Szechwan. It has no plans to duplicate our work in the National Szechwan University. To measure up to this great responsibility more staff, more equipment, more maintenance grants must be made available. Private benefactors and various foundations have shown their interest and the national and provincial governments have made grants in aid. But all must be increased if we are to proceed along the path upon which our feet have been set. Our course has been marked out for us. There are many details to be filled in, but turn back and become anything less than a real vital factor in the creation of a properly trained health service, under Christian auspices, for West China is unthinkable. Our founders were men of vision. Let us go forward and bring their visions into reality.

**A MESSAGE TO THE LUTHERAN CHURCH OF CHINA IN
WAR TIME BY THE ACTING PRESIDENT,
REV. VICTOR E. SWENSON**

Since the meeting of the General Assembly of the Lutheran Church of China in 1937 at Loyang, Honan very few meetings in regard to our union work have been held. The reason is that China has been in a state of war, communications have been disrupted, and in not a few instances have our mission stations been in serious danger both as to life and property. Quite a few of our leaders and church members have gone to west China, hoping to avoid the perils of war.

The vast western provinces of Yunnan, Szechuan, Kansu, Sikang and others have become the great frontier of this land. There has been a continuous stream of people from the east to the west and among these are many of the Lutheran fold. Tremendous changes and developments are taking place and the Christian Church faces an entirely new situation. We hope the Lutheran pastors and leader who have gone west will be given strength and wisdom to gather the Christians into congregations and preach the Word of God to them and administer the sacraments. As Lutherans we hope to do our share in building up the Kingdom of God among those who have joined in the trek to the far west. At the last meeting of the Augustana Missionary Conference held in February we discussed the possibility of starting new work in west China. Pastor Ai Swai Sheng and the writer were elected as a committee to look into this important matter. It would seem that the work in west China should be a union work and could best be conducted by a joint committee. Any suggestions along this line will be appreciated.

The destroying of billions of dollars worth of property by the dropping of bombs and the shooting of millions of people by modern war weapons has shaken this nation to its foundation and is altering the whole aspect of Chinese society. It has been a holocaust such as this nation has not experienced before in its long history and the end is not yet.

What can I as your acting president write that will be of comfort, inspiration and guidance to the nearly 50,000 souls that belong to the Lutheran Church of China.

It will be remembered that a program of expansion for the Lutheran Missions in China was adopted at the meeting of the General Assembly in Loyang. This program had reference to the training of efficient leadership and the distribution and production of Lutheran literature in China.

Because of the existing conditions this program of expansion has not been realized. In many instances there has been a setback, especially in our union work. Buildings have been shattered and church members scattered. However, I am of the firm conviction that these trials will work out to the upbuilding of our church both as to numbers and spiritual life and strength. The fiery trials that the Chinese nation has experienced and is passing thru at the present time have deepened the life of the Christians and many non-Christians have been led to call upon our God and Saviour for salvation. Reports have come to hand of large numbers seeking the Lord who formerly were satisfied to worship their idols and live a life dead in trespasses and sins.

It is well to remember in times like this that we as Christians belong to an organisation the foundation of which is Jesus Christ. "For other foundation can no man lay, than that is laid, which is Jesus Christ". I Cor. 3:11. It might be of encouragement to read the roll call of the

heroes of faith as recorded in Hebrews eleventh chapter. Some of the verses describing the sufferings of the faithful are applicable to life in China today. We read of mockings, scourgings, bonds and imprisonment. They were slain with the sword, and wandered in deserts and in mountains in dens and caves of the earth. The true church does not depend on cathedrals, chapels, money, governments or anything from the hand of man. With the Christ of Scripture in our hearts and His Holy Spirit guiding and blessing us the church cannot die. The Lord has promised that "the gates of hell shall not prevail against it". Matt. 16:18. We are building a church that will endure till the end of time. The church of Christ in China will rise from its sufferings and afflictions a purified and cleansed church because of this baptism of fire. When the rulers, nations and governments of the present time have passed off the scene of action the Church of Christ will shine like a bright star and jewel in the Lord's crown of Glory.

The Lord has some precious lessons to teach us thru these trials. He is calling us to a deeper life of prayer and fellowship with Him. How often have I seen groups of Christians in ditches, caves and chapels calling upon God for mercy and protection when the aeroplanes are rumbling overhead dropping death-dealing bombs in their wake! Prayer should not only be offered when danger is at hand. The Lord wants us to cultivate the habit of continual prayer and do as he says, "Enter into thy closet". Matt. 6:6.

Many of you are longing for seasons of refreshing in our church. This can only come about by sincere prayer and persevering intercession. If we are going to be used of the Lord to move, melt and save precious souls we must be filled with a Spirit of prayer and power.

Not only do preachers of the Word need power in prayer but our church members, the business man, farmer, labourer and politician need the presence of God in their work. Thru prayer we get in touch with God. The men who have been used much in the past to advance the Lord's cause have spent time in the secret place with God. The Lord has allowed this bloody war to come upon us, in order that in losing some of our earthly possessions we might become richer in our experience of God's grace and love. Just this morning a man from the eastern district brought seven children to the Child Welfare Camp located in Hsuehchang. Before the war he had one hundred Chinese acres of good land. He told of how the water from the Yellow River had covered his land with three feet of water. He finished the sad story by saying, "I would be grateful if you would accept these children as my land and houses are all gone". Thru misfortune and disaster these earthly things slip away but the comfort of knowing God as Father thru faith in Christ Jesus is a priceless heritage that no one can take from us.

How sorely our fellow pilgrims about us need an experimental knowledge of "Jesus Christ and Him crucified". 1 Cor. 2:2. Paul's battle cry was, "God forbid that I should glory save in the Cross of Christ". We need to cry from the depth of our souls, "Lord crucified, give me a heart like Thine. Teach me to love the dying souls around. O, keep my heart in closest touch with thine, and give me love, pure Calvary love, to bring the lost to Thee."

While God is speaking to us thru the months of cannon and exploding bombs we need to accept new lessons in stewardship. "It is required in stewards that a man be found faithful". 1 Cor. 4:2. John Wesley proclaimed a message of stewardship both by sermon and example. He divided one of his sermons into the following three points; "Earn all you can; save all you can; give all you can." Wesley practised faith-

fully what he preached. When he died he had left his clothes, books, a carriage and enough money for a simple burial. In his life time he had given away \$120,000.00 United States currency.

I believe this touches one of the weakest points in our church work in China. It should not be left to the communist to become spokesman for this nation when it comes to the message of stewardship. We need fearless preachers who will tell the truth to these waiting millions, first about giving themselves to the Lord and then about giving of their substance to the cause of Christ. Think of the great amount of money spent in idol-worship, gambling and theatricals. Robbing God and serving sin has brought much suffering and misery upon this nation.

In southern China eight non-Christian men appeared in church as the Sunday morning service was commencing. They listened eagerly to the preaching of the word. When the collection plate was passed without being presented to them, they walked to the front of the church and each placed some money on the plate. Upon being asked if they understood what they were doing the oldest answered, "Yes, in this book, (taking out his Bible) we have learned that giving is an important part of worship". Giving should begin with the children in the Sunday School and continue all thru life.

How well I remember the evangelistic meetings at Yohsien, Ho. conducted by the great missionaries Dr. and Mrs. J. Goforth. It was in the spring of the year 1919. These missionaries who had led thousands of souls to the Lord had been practising tithing since they were young folks. In one sermon Dr. Goforth said, "God requires His children to give one tenth of their income to the church. Do not rob God of His share for then you are only fooling yourself. If you wish a rich measure of God's Holy Spirit, you must comply with His conditions and give God at least one tenth of your income each year."

When we came home after these meetings my wife and I decided to tithe. At the end of the year I thought we surely had given at least one tenth of our income. But when summing up our gifts we found it did not quite amount to one tenth of the salary. Many of us think we give more to the church than we really do. We give to this person today and that cause tomorrow and imagine that we are giving a great deal. This is very human. Why not be systematic in your giving and write down your gifts? In that way it will not be a haphazard affair. Try writing down every time you give this coming year. At the end of the year most of you will be ashamed of yourselves because you have given so little to the cause of Christ's Kingdom in the world.

We have Christ's own words in Matt. 23:23 wherein He says "Ye ought to tithe." The above passage reads thus, "Woe unto you scribes and pharisees, hypocrites: for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy, and faith: but these ye ought to have done, and not to have left the other undone". Christ's followers should be obedient to their Lord's commands.

Your president Pastor Peng Fu is at present in the United States of America. We should remember him in prayer as he travels and speaks on behalf of the Lutheran Church of China. May the Lord pour out His Spirit upon us so that we will remember one another at the Throne of Grace, give of our means to the Church of Christ and lead many of these suffering, burdened souls to the fountain of life, Jesus Christ.

With kind greeting I am

Yours sincerely

Victor E. Swenson.

DR. BEECH RETIRES FROM CHINA WITH HONOR

Dr. Joseph Beech, retiring chancellor of the West China Union University in Chengtu, arrived in Chungking by plane March 22 to attend a ceremony at which he will be presented a decoration by President Lin Sen of the National Government prior to his departure for the United States.

The decoration will be the order of the flowery jade with red and blue border. It is awarded, according to an order issued by the National Government on February 26, in recognition of his meritorious services towards the advancement of education in China.

Dr. Beech will go back to his home country as one of the only three Americans who have been awarded the flowery jade decoration by the Chinese Government. The other two are Dr. John Dewey, famous American educator, and Dr. Nicholas Murray Butler, president of Columbia University.

Funds raised by Dr. Beech in the United States represent a large part of the entire property of the Chengtu University. He has been instrumental in obtaining over \$5,000,000. The educator estimates the value of all the old buildings of the school at approximately U.S.\$1,000,000 while N.C.\$1,000,000 worth of new buildings, including the United Hospital, are being built.

The retiring educator is not looking forward to rest in his home country, for his task for China has not yet been completed. Out of the 300 beds for the United Hospital, at least 50 shall be free beds. On the basis of \$5,000 for each bed, an endowment fund of \$250,000 has to be raised. Of this amount, \$20,000 enough to provide for four free beds is already in prospect. Dr. Beech has contributed part of this amount while the other part has been pledged by alumni of his alma mater, Wesleyan University, Middletown, Conn.

Dr. Beech estimates that another \$1,000,000 will be needed to complete all the projects of the school. So, he will be busy raising this amount in the United States.

Dr. Beech, now in his seventieth year, has given forty years to the advancement of education in China. Chengtu, capital of Szechwan, beckoned him as the site of a university for West China. First he went with the intention of establishing a Methodist college. Later, however, he succeeded in interesting other missions in the project with the result that the West China Union University came into being. It was not until 1910 that the university enrolled its first class of 10 students. And 10 years later, the women's college was started with an enrollment of eight girls. Now the university has an enrollment of 544 students including 198 girls. Two-fifths of the students are in the medical and dental colleges of the university.

So the grand old man retires satisfied to see his school grow to such a height of success. But he is not leaving for good yet. "I may come back to see how things are going, and I guess I can if I want to," declared the veteran educator with a smile.

WORK IN NANKING

Last year was the greatest year in the history of our church in this Area so far as Baptisms and Confirmations are concerned. The total number of Confirmations was 128, which included four members of a

German family who have lived in Nanking for about seven years. The list for the various parishes is as follows:

	Confirmations	Baptisms		New Catechumens	
		Adult	Infants	Men	Women
St. Pauls	19	23	9	16	28
Hsiakuan	53	33	12	16	39
Puchen	25	43		32	30
Foreign	4	1	1		
Peiping Road Chapel (opened in 1938)	27	30	3	2	16
	<u>128</u>	<u>130</u>	<u>25</u>	<u>66</u>	<u>113</u>

Mr. Ch'en has been training these poor people in giving, and has instituted what he calls, "Dedication Offerings" (奉獻捐) where every family gives 1 cent per day and some 2 cents per day. This is in addition to Sunday offerings. Three objects are being put before the Christians there:

- (1) That every individual in the church should make a personal surrender of himself to Christ.
- (2) That the whole family should be brought to Christ.
- (3) That every Christian should attend Sunday service.

To give the bare numbers has significance but tells nothing of the human side of these conversions. For instance, old Mrs. Hou, who is the landlord of the buildings we are renting at Sze So Ts'uen, was baptized at Christmas time at the age of 74. She is very happy and zealous in her new faith and walks a mile every Sunday to Service. Since becoming a Catechumen she has brought ten other women to church and these are now enrolled in classes and are learning "the doctrine". On Sundays she visits her neighbours to get them to come with her. Before the war she had lived with her son who had a garage almost opposite our old chapel at Sze So Ts'uen, but had been very superstitious and opposed Christianity. She fled with most of the population of Nanking when the Japanese army approached, and met with many dangers on the way. Her son had owned a few motorcars when he fled to Hunan. When she returned to Nanking she found her brick house still standing although the grass huts comprising the Sze So Ts'uen settlement have all been burnt down. It was then that Mr. Ch'en (who had formerly been in charge of our chapel there) kept coming to comfort her. She would weep because of the losses of her possessions but Mr. Ch'en told her of God's love and she began to come regularly to church. The local registration office happens to be in a temple but the old lady refuses to go there for registration where there are idols whom she used to worship so earnestly, as she says she wants to have nothing more to do with them now. (District of Shanghai Newsletter, April, 1940).

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Work and Workers

Fine Work of Girls Clubs:—I want to tell you of a very fine piece of work which the students have been doing in the girls clubs at Tieng-Ang Dong and Sieu-

Liang Dong. The members are all young girls. Only two or three have been in a junior high school. Most of them have studied a few years in a primary school.

and some have never been to any school as two or three are slaves and about the same number are working for wages in homes. The attendance of the girls who are working is necessarily irregular but they do their best to come. I am especially glad for the cheer and brightness brought into their lives. Here in the group they are no different from the others.

At one of their meetings they decided that the two groups would unite to give a program at the Bible Institute and sell tickets, the proceeds of which would be used to help the many suffering people who are destitute. They asked some of their friends to give musical numbers between scenes. The Chapel was beautifully decorated and well filled. The first scene showed them with their club adviser making plans for this very meeting! It was amusing to the audience to have names known to all, voted on to sing or to give piano solos or duets! The proceeds from the tickets came to \$180.00. The girls were rightly gratified with these results.

Then came the Bible story. One of the Institute girls read the story before each scene was opened. While the choir sang appropriate hymns the shepherds or wise men, as the case might be, came to worship at the manger. Each one did her part well and earnestly. During the last scene from behind came the voices of those pleading for help,—the hungry, the sick and those who had lost hope.

The program would have done credit to any group but it impressed me deeply knowing the background of the girls in the clubs. They did not have money to give to the Christ but constrained by His own Love for them they have given what they had, a bit of themselves. (The China Christian Advocate, April, 1940).

Transportation of Bibles:—The latest development in the attempts to solve the transportation problem Dr. Lacy epitomizes in the phrase "Bibles for ballast." It came about as a result of the effort to send off a shipment of fifty cases of books to Ningpo. The larger boats which call at that port were ordered to carry only passengers, because there was so much delay in discharging the cargoes. Having found that it was not safe to make the sea journey with so many passengers and no cargo, the offer was made to carry the fifty cases of Scriptures along with other cargo, on the chance of carrying the entire cargo ballast back and forth for two or three trips between Shanghai and Ningpo while the ship was waiting for its turn to unload at the freight dock.

Transportation under these and other curious and unprecedented circumstances is expensive. But the Lord is caring for this in equally remarkable ways. One day in early December came Mr. Li Jui into the Bible House office to hand Secretary Lacy a check for \$5,000 to be applied to the high cost of transporting Scriptures! He had contributed \$2,000 earlier, and in 1938 had given \$3,000, part of which was designated for distribution in Manchuria and part for circulating the Scriptures in Southwest China. Dr. Lacy reports Mr. Li's last gift as the largest single donation ever made at the Bible House. It will be noted with genuine satisfaction that the Board of Managers of the American Bible Society, at its February meeting, made Mr. Li an Honorary Life Member of the Society as a recognition of his continued generosity. (Bible Society Record, March 1940).

Good News from War-Torn China:—The North China Theological Seminary (Tenghsien, Shantung) is an independent

seminary of unquestioned theological loyalty, which finds itself growing even in these days of disorder and national disaster. There are now 127 students, as compared with 59 in the previous term. "Many more would be glad to come, but cannot get through the lines. This large attendance is due not only to our Bible-honoring position, but also to the fact that we stood our ground and did not disband in 1938, except for one week during which the besiegers held the city and a battle was fought not a half mile away."

This Seminary has graduated 322 men into the ministry, besides 85 women, and has given partial training to a large number of workers. Dr. Hayes, the head of the Seminary, says that the Chinese church in this part of Shantung has at least doubled in the past eighteen months and is building meeting houses of mud and thatch in large numbers of places. The Mateer Institute, which fits students for the Seminary, has also a record attendance of 247 students. (The Sunday School Times, March 16, 1940).

Extracts from the Report of the Council on Medical Missions:— January to December, 1939. Still in the midst of a protracted war, the main activities of the Council were directed to a continuation and extension of emergency relief work as in the previous year. The free medical supplies sent to hospitals in the interior continued to go inland until April when the stocks were exhausted. A total of over \$75,000 worth of such supplies was donated to 71 different institutions in various parts of the country. These gifts filled an urgent need and were greatly appreciated.

The Council continued to assist the hospitals in the matter of purchasing drugs and equipment, and especially in the selection of

medical personnel. The shortage of doctors, nurses and technical staff in the occupied areas were more acute than last year. Over 50 requests have been received but only 20 candidates were secured to fill the vacancies.

As mentioned in our previous report, the Jewish refugee doctors began to arrive at Shanghai about the end of 1938. The Council immediately opened a registration office acting as an employment bureau for them. To prevent unnecessary duplication of efforts in placing these doctors, a sub-committee, composed of Dr. L. S. Huizenga, Dr. J. L. H. Paterson, Dr. F. Reiss and Dr. H. M. Hodgkin, was appointed to deal with the problem. Up to the end of December, 175 had been registered, of whom 57 had been placed in useful service. More positions would have been secured for them, were it not for the difficulty of obtaining passes and numerous other obstacles placed in their way by the authorities during the latter part of the year. Several of the local hospitals and clinics have kindly permitted the refugee doctors to work for short periods in their out-patient departments and wards, so as to get acquainted with native customs and be better prepared for work in the interior.

As a result of the anti-British agitation, many hospitals operated by British missions in North China were affected. Of the 23 hospitals in this area, 1 was burnt by the troops, 13 were forced to close, while a majority of the remainder were handicapped because of the eviction of the foreign personnel.

During the year, 8 more hospitals have been bombed. The latest survey, compiled by the Council's secretary, shows that from the opening of hostilities to the end of 1939, a total of 62 hospitals has been affected. Some hospitals were looted, others oc-

cupied or seized, though later returned, many forced to close, but the largest number were damaged or destroyed by airraids. These hospitals were spread over a wide territory, covering 14 provinces. Fortunately, the casualties were small, only about a dozen wounded and killed, while not a single foreign doctor was hurt. The loss to plant and equipment is estimated at over \$1,500,000. About 23 per cent of our Christian medical work has been either crippled or nullified by the war.

The work of the Emergency Office of the Council at Chungking, with Dr. R. E. Brown as Director, also deserves mention. He visited over 50 medical organizations in 13 provinces and helped to a certain extent in bringing better co-ordination between the mission hospitals and various Government and medical relief organizations.

A Case in Point:—From the first it was very interesting to see how the Lord led prepared hearts to the meetings and how readily they responded to the message of God's Love and believed. Among these was a fine young man holding a good position in the local Salt Revenue office. As soon as he heard the Gospel he received the LORD JESUS CHRIST as his Saviour and owned Him as LORD. His appropriation by simple faith of his spiritual heritage in CHRIST and his growth in grace were very beautiful to see. Some months after his baptism he was transferred to another part of the province where the C.I.M. had recently started new work. From the first he was a strength to the work and later was chosen by the members of the little church to be their leader. (China's Millions, February, 1940).

Good News for Prisoners:—The LORD has heard prayer and given us an entrance into the prison

once more. Last Saturday evening one of the prison officials came along and asked if we could recommence the Gospel meetings in the prison. The following day we had a most orderly Gospel meeting, when I had the joy of speaking to about one hundred men in the prison lecture hall. Afterwards I learned that one of the listeners was a former officer. He had made the request that Gospel services be held in the prison. This man heard the Gospel ten years ago in Changsha. At that time he bought a New Testament, and has read it regularly since. The fact that he has preserved this New Testament, and has brought it with him to prison, led me to believe that he is really interested. Perhaps you will join us in prayer that his time in prison may lead to his conversion. He seems to have quite an influence over the other prisoners and his apparent interest in the message caused the other men to listen attentively. I consider this prison work a splendid opportunity, as not only the prisoners attend the meeting, but also a number of officials. (China's Millions, February, 1940).

Linsia (Hochow), Kansu:—While from the Church standpoint we are in Linsia as spiritual advisors and helpers in the church; from the mission standpoint we are there for forward evangelistic work, especially among the Mohammedans. It may surprise some of you to know that probably seventy per cent of the people of our immediate district (the four counties of Linsia, Hocheng, Yung Ching and Ning Ting) are Moslems by religion. As such, they are of course bitterly opposed to the Gospel. While we have many friends among them and many even seem friendly to our message we have as yet been unable to lead any of them to an open confession of faith in our Lord Jesus Christ. From our

human standpoint Moslem work is certainly the most discouraging of all missionary endeavors. *But with God all things are possible, and to him that believeth all things are possible, so we continue to press on knowing that "in due season we shall reap if we faint not."* (Friends of Moslems, April 1st, 1940).

Regional Conference of the N.C.C.:—The National Christian Council held its first Regional Conference for Yunnan in Kunming from March 7 to 9. Rev. Carl Liu went to represent the College and the Rev. G. F. Allen went to represent the U.T.C., and they arrived back on Thursday. Comprehensive proposals were made for more intensive evangelistic, educational and medical work for the province on a co-operative basis. Hua Chung was requested

to render her service in this joint work in the following ways. The College was asked, (1) to train and supply the Church Schools in Yunnan with a Christian staff. (2) to grant special scholarships for the training of local Church leaders, and (3) to give short term refresher courses to the present Church workers. The U.T.C. was similarly asked to cooperate in training and supplying workers for the Church, and in arranging refresher courses for those already at work. Proposals were made for assigning various districts in the Province to the different Churches for the development of Christian work; and the first steps were taken in establishing in Kunming a Committee of the Churches at work in the province to plan and coordinate their work. (Hua Chung College Bulletin, March 16, 1940).

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Notes on Contributors

Rev. F. S. Drake is a member of the English Baptist Missionary Society who has been for several years connected with Cheeloo University, School of Theology.

Miss Marie Adams is a member of the Women's Foreign Missionary Society of the Methodist Episcopal Church. She has been working in Peiping for many years.

Rev. C. W. McDouall is a member of the Society for the Propagation of the Gospel, who has been engaged in evangelistic work for some time in and around Peiping.

Mr. Andrew T. Roy is a missionary of the Presbyterian North. Formerly he was located in Nanking but now he is stationed at Chengtu. For the last several years he has been allocated for special work amongst students.

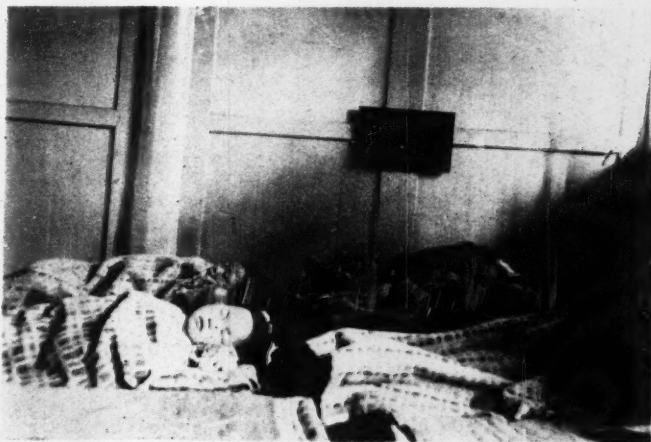
Dr. Y. C. James Yen is the famous founder of the Mass Education Movement. Before the war there was a special experimental station at Tingsien but now his work is carried on in Free China.

Dr. Wu Yi Fang is President of Ginling College now located in Chengtu. She is chairman of the National Christian Council of China and one of the vice chairmen of the International Missionary Council.

Miss Wenona Wilkinson is a missionary of the United Christian Missionary Society. She was engaged in educational work at Hofei, Anhwei 1917-1937. From the summer of 1938 till December 1939 she was with the International Red Cross Committee for Central China. She was in Hankow until a few days before it fell in 1938 and then accompanied the organization to Kweiyang where she served until she returned to East China for work with her mission.



The nursery school teacher and the war orphans, and a few of day-nursery school children—in Jenshow.



Nursery School children are having their sweet dreams.



The teachers and students of the Normal School in Jenshow.